

Chavez muddies the waters

On May 12 Senator Dennis Chavez (D., N. Mex.) leveled a vicious attack on the credibility of Louis F. Budenz as a witness in the current loyalty investigation. Speaking from the floor of the Senate Mr. Chavez based his attack on two premises, 1) that Budenz was using his return to Catholicism as a publicity stunt and 2) that he was an ingrained liar. The injection of the religious issue into the controversy was unfortunate enough and drew forth a strongly worded condemnation from the Rev. Laurence J. McGinley, S.J., President of Fordham University, where Budenz now holds a post as instructor in economics. The spectacle of Senator Chavez launching an attack on the credibility of a witness in the most general terms can only make people more and more suspicious about the objectivity of the Senate's investigation. During the course of Senator Chavez' speech this much became clear: 1) The Senator either confessed ignorance or refused to answer when queried about specific Budenz testimony he regarded as "perjured." 2) He believed that there have been "many" in the State Department who have had connections with the Communists. 3) He admitted that sometimes it is possible to prove a crime only by the testimony of an associate of the criminal. 4) Yet in the present investigation, he contended, Budenz is to be excluded solely on the basis of his past history as a Communist. Such reasoning would involve rather serious consequences. Do the eleven Communists convicted in Federal Court in New York City now have a logical basis for appeal because the credibility of Budenz has been challenged by the Democratic Party? How often has the FBI been wrong in accepting evidence from Budenz? Even Malcolm Logan, covering the Adler-Draper libel case in Hartford, Conn., for the New York Post, conceded on May 15 that the Budenz testimony "could well decide the case." If Senator Chavez was speaking for the Administration, the net result of his cheap outburst is to give the impression that Washington isn't interested in discovering whether or not there is any truth in Senator McCarthy's charges.

Hot war, pint size

On May 12, eighteen-year-old James Fortunato died of a gun-shot wound inflicted during a juvenile gang war in Prospect Park, Brooklyn. While his body was being buried on May 16, another victim of the same gang war was recovering from a knife wound. Seven boys were being held on \$5,000 bail for a hearing postponed until May 26. These were only the latest in a series of hitherto unpublicized tragedies leading to no fewer than eleven deaths in New York City during the past year. Fortunato's death was the result of a "rumble," a pre-arranged street or park battle between two gangs or gang federations to settle a dispute. They use zip-guns (home-made weapons that fire 22-calibre bullets), switch knives, brass knuckles, clubs and rocks. The gangs, heavily concentrated in Brooklyn, the Bronx and east New York, are well organized. Each claims its own territory, in which it carries on petty thefts and terrorizes non-members. Some gang alliances have intermediate,

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junior and midget divisions. Some also have auxiliary gangs of girls who conceal the boys' weapons and carry them to the "rumbles." Social workers estimate that there are 10,000 active gang members in the city, with additional thousands of sympathizers or fringe members. The daily press has alternately blamed the police and the parents for this "delinquency." Police say they are severely hampered by strict regulations regarding the handling of minors. Parents say their neighborhoods are terrorized by gangs which their children must join for protection. Wherever the fault lies, unless sections of New York are to be turned into the free-shooting border towns our youth see too much of in cheap movies, this lethal form of juvenile outlawry must be stopped. The solution seems to lie in the substitution of healthy comradeship under proper supervision for the reckless gangsterism of neglected or "over-emancipated" boys and girls. The plain fact is that New Yorkers, like the people of other cities, have developed a lopsided community. It impresses sightseers—but children have been deprived of the kind of environment fostering normal adolescent growth. So far, we have not contrived enough substitutes for vacant lots and roomy houses to play in. The results of our neglect are becoming too grave to permit of further delay in finding them.

Questions about the Chrysler strike

Since the end of the Chrysler strike, a good many people, including some of Chrysler's 10,000 dealers, have been asking why management decided to take a very costly stoppage rather than go along with the established pattern for pensions and other security benefits. Others would like to know why the United Auto Workers "hit the bricks" when the union could have obtained by collective bargaining everything it eventually won by striking. The answer to the first question we do not know, and neither apparently does anyone else outside the inner circle of Chrysler management. A well-known editor, with all the resources of a giant daily at his disposal, recently confided to us that diligent effort to ascertain the real reason for the company's decision had yielded no satisfactory results. The second question is "loaded," since it assumes as true the widely-advertised Chrysler contention that the union gained nothing by striking. That is a very dubious assumption. It is based on the notion that a "pay-as-you-go" pension scheme provides the employees with the same security as a system

funded according to sound actuarial principles. Testifying last January before the Joint Committee on the Economic Report, George B. Buck, actuarial expert employed by the U.S. Steel Corporation, asserted that pay-as-you-go plans are "being discarded as inequitable, unsound and dangerous to the pension security of retired employes." Our reading on pensions confirms that informed judgment. Had there been no strike at Chrysler, the union would have today a pay-as-you-go plan, since that was all the company originally offered. Now it has a soundly funded plan which conforms to the motor-industry pattern. Whether this undeniable advantage, plus a liberalized hospital-medical program and certain contractual improvements, justified the economic sacrifices of the striking workers can be questioned. In embittered disputes of this kind the principle involved frequently assumes greater importance than any material consideration, and its value can scarcely be measured in dollars and cents. Furthermore, against the background of union politics, the union leaders would have committed suicide had they accepted less from the affluent Chrysler Corporation than Ford, Kaiser-Frazer, Budd, Nash-Kelvinator and many another competitor had previously conceded. If the company wished to weaken Mr. Reuther in UAW, it followed the right strategy.

. . . and now General Motors

With the Chrysler strike out of the way, labor-management circles are anxiously watching the UAW's negotiations with General Motors. Two months ago we were told by a knowledgeable person that GM might surprise its competitors by granting the union the best pension set-up in the industry. We were also informed on excellent authority that, since the 1945-46 strike, relations between GM and UAW have significantly improved. GM is reported to be well satisfied with the way the union has lived up to its contractual obligations and has even come to regard Walter Reuther as a responsible, if exacting, labor leader. These may or may not be straws in the wind. Referring to the three 3-cent wage cuts which the workers have had to accept under the cost-of-living clause in the present contract, the London *Economist* said on May 13:

The present negotiations might have opened in a more auspicious atmosphere if the corporation had not stood so strictly by the letter of the contract at a time when its profits have been breaking all in-

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Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDNER

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VINCENT S. KEARNEY, FRANCIS J. TIERNEY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM,

ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH C. MULHERN

Circulation Manager: MR. HAROLD F. HALL

Advertising Manager: MR. THOMAS F. MURPHY

dustrial records and its officers have been receiving substantial cash bonuses.

That is an apposite comment. It might be said to indicate that, despite evidence to the contrary, relations at GM are no better than they have ever been. Technically, the present negotiations mark the start of the "fifth round." UAW wants a wage increase of 9 cents an hour, a union shop, welfare benefits and minimum monthly pensions of \$125, including Federal social-security benefits. That package would cost about 31 cents an hour. Don't be too surprised if Mr. Reuther receives a substantial part of it, though he certainly won't come away with the union shop.

Wheat crop down

For a good many wheat farmers the lush days are over, at least for this year. In its regular monthly crop report, released on May 10, the Department of Agriculture revised its estimate of the winter wheat crop downward by 74 million bushels. At current prices that means a loss to the farmers of \$150 million. All told, since the Department first estimated the wheat crop last December, the expected yield has declined by 195 million bushels. Instead of the roughly 900 million originally forecast, the nation will have to get along on about 690 million. Except to the farmers that isn't so bad as it sounds. Though spring wheat started off slowly, with dry weather in some areas and wet, cool weather in others delaying the farmer's work, the crop may not fall too far below the long-time average of 265 million bushels. Allowing for a 250-million bushel yield, that would give us a total wheat crop of 940 million, which is only about 60 million short of indicated demand. Since the nation has a carry-over of 450 million bushels from the 1949 crop, mostly stored under the Government price-support program, the consumer has nothing to worry about. There is a silver lining in the otherwise gloomy picture even for the wheat farmers. Another bumper crop this year would have meant strict production controls on the 1951 planting. These will very likely not be imposed. Furthermore, the current attack on the price-support program, based on the big, expensive surpluses which have been piling up, will lose some of its force, now that we must draw on surplus wheat. Maybe their estimated \$400-million loss this year is a blessing in disguise.

Bowlers knock down color bar

On August 1 of this year, the 34-year-old rule restricting membership in the American Bowling Congress to "white males" will expire. Its death sentence was decreed at the forty-seventh annual meeting of the Congress in Columbus, Ohio, on May 12, by a practically unanimous voice vote of the 518 delegates. The vote followed a speech by Michael J. Dunn, of Milwaukee, counsel of the Congress, who called the restriction a threat to the entire supervisory structure of the organization. A happy man on this occasion was the Rev. Charles T. Carow of the Catholic Youth Organization in Brooklyn, who has led a six-year fight against the racial restriction. His interest began when a team from the Negro Catholic parish of St. Peter Claver, in Brooklyn, a CYO member,

was declared ineligible for the American Bowling Congress. Such exclusion, contended Father Carow, was thoroughly un-American in principle as well as offensive to Catholic religious ideals. It was likewise out of harmony with the trend of sports in the United States. Racial discrimination had long since been exiled from track and field events. National events in football, lawn tennis and intercollegiate basketball have been freed from racial discrimination. Major-league baseball finally dropped the color bar—much to its improvement as a sport. Two years ago the people of Texas filled the stands for the exhibition games of the Brooklyn Dodgers, “but only on the understanding,” remarked Father Carow, “that Jackie Robinson was to play second base and Campanella was to catch.” The Columbus decision was in deference to adverse legal action in several States.

... but other barriers still stand

With the path cleared of racial discrimination in most fields of sport, the next task is to clear it in politics and business. It is difficult to find much reason in the emotional outburst with which Jonathan Daniels, national Democratic committeeman from North Carolina, surprised everybody on May 14 at a Democratic harmony meeting in the Civic Opera House in Chicago. Sixteen members of the President's Cabinet had taken part in a panel presentation of the case for national civic-rights legislation when Mr. Daniels arose and denounced such legislation as a “foggy device” and a means for surrendering the Democratic Party to its Dixiecrat enemies. Mr. Daniels, whose remarks were politely applauded, was honest enough to appeal to a purely political and partisan motive. Much less convincing are the arguments of those opponents of fair employment practice legislation who persist in asserting that the FEPC would deprive an employer of the liberty to choose his employees as he sees fit, or would “impose” on him a duty to hire so many persons of different racial or religious groups. This is not true, as New York State's experience under its own FEPC law amply proves. All that such legislation prohibits is what ordinary justice of itself clearly forbids: the exclusion of an American citizen from a job opportunity because of, and solely because of, his race, color, creed or national origin. Father Carow, in his fight against discrimination in sports, had to contend against the notions of people who thought he would be “forcing the Congress to accept Negroes.” This is not true: ABC must accept *all bowlers who qualify under its rules*. If they happen to be Negroes, ABC can no longer exclude them for that reason. But it accepts them, not as Negroes, but as bowlers. Their color has become irrelevant, as it should be, not only in sports but in politics, business, education—and, above all, in religion.

Internationalization doomed

There will be no more noisome talk of a “Vatican-Soviet-Arab” bloc when the United Nations' Trusteeship Council reconvenes at Lake Success on June 1. The Soviet Union, in a letter to Secretary General Trygve Lie dated April 17, withdrew its support of the internationalization of Jerusalem voted by the General Assembly on

November 27, 1947 and again on December 11, 1948 and, finally, on December 9, 1949. It is taken for granted that the Trusteeship Council will receive the refusals of Israel and Jordan of the statute of internationalization presented to them. The Trusteeship Council, it is worth recalling, was instructed to do two things by the decisive (38 to 14) vote of the General Assembly on December 9, 1949. It was to formulate a statute for the internationalization of the Holy City and its environs and, further, to proceed at once to implement it. The drafting was completed at Geneva on April 4 (with the United States and Great Britain abstaining). The Trusteeship Council then immediately adjourned, making no effort to carry out its mandate to implement the statute—beyond instructing its chairman, Roger Garreau of France, to present the document to Israel and Jordan and to invite the “full cooperation” of those two unruly nations. The heated and bitter recriminations of Israel and Jordan at Geneva had demonstrated anew the necessity of removing the center of three world religions from the midst of nationalist passions. Their violent arguments also guaranteed in advance their rejection of a document incorporating the thrice-expressed will of the world community. King Abdullah annexed Arab Palestine, destined by the Partition Resolution to be a separate state, to his Kingdom of Jordan on April 24. The Arab League on May 15 termed Abdullah's action “illegal.” But the action is manifestly part of a general peace settlement that the United Nations, next September, will be asked to accept as a *fait accompli*. Then international law, the internationalization of Jerusalem and the prestige of the United Nations will be simultaneous victims of impervious and imperious nationalism.

B'nai B'rith and free speech

Benjamin J. Buttenweiser is a distinguished philanthropist and public servant. Trustee of the American Jewish Committee, of the National Urban League and of the National Council of the Jewish Welfare Board, he resigned his partnership in the investment firm of Kuhn, Loeb & Company to become Assistant U.S. High Commissioner for Germany. At the request of the Anti-Defamation League of B'nai B'rith, Mr. Buttenweiser prepared an address on “The Reorientation of Germany” which John J. McCloy, our High Commissioner there, called “a measured and objective account of conditions in Germany.” Flying over to deliver the address at a banquet closing the annual convention of the Anti-Defamation League in Chicago on May 14, Mr. Buttenweiser discovered that his appearance had been cancelled. From an advance copy of the address the Anti-Defamation League had learned that their speaker proposed to distinguish between “nationalism, which in its proper sense represents pride in one's country,” and “National Socialism, with all its lethal doctrines.” Nationalism is, indeed, on the rise in Germany, Mr. Buttenweiser held, and “this rebirth has been accompanied by the re-emergence of some dangerous elements.” Former Nazis are, in fact, occupying important public and private positions. There were, after all, 7 million party members. Were they and their dependents—25 million people—to

be forever kept outside the community? We have done, Mr. Buttenweiser was sure, "a sincere, honest and, so far as possible, effective job" of punishing the guilty and assisting "the Germans of liberal mind, progressive energy and public spirit" in achieving a democratic re-orientation of the population from within.

. . . not interested

The Anti-Defamation League refused to hear such talk. Its "general tenor" was objectionable. Admittedly, Mr. Buttenweiser's conclusions disagreed with the report of the World Jewish Congress, published on April 17, asserting that the creation of the West German Republic has not advanced democracy in Germany. The World Jewish Congress' report inspired the Senate resolution of Senator Guy M. Gillette, introduced the same day, calling for an investigation of American occupation policies in Germany. It looks as if self-government and national autonomy for the Germans is what the World Jewish Congress and the Anti-Defamation League find objectionable.

Liberal crusade for democracy

Eminent liberals from twelve American nations met in the Chamber of the House of Representatives in Havana on May 12 for a three-day Inter-American Conference for Democracy and Freedom. Coming together to discuss the preservation and development of democracy in this hemisphere, these liberals went on record as opposed to "fascism, nazism, communism and falangism." They rejected an old-style Latin liberal motion aimed against the Catholic Church and the United States which had been proposed by the Mexican delegates. Their most significant resolution called for the development of a policy of military aid by any American country to any other requesting it when threatened by the danger of "totalitarian" aggression. No "dictatorship" should, however, be eligible for this aid. This resolution dangerously differs from the procedures adopted in Article 8 of the Rio Treaty of Reciprocal Assistance (Am. 4/1/50, p. 738). Article 8 contains sanctions, including possible "use of force," against *any* type of forceful aggression, direct or indirect, against *any* nation in the inter-American system. Should the Havana liberal resolution ever gain legal force, it might conceivably leave the road open for inter-American armed strife through such "non-totalitarian" aggression as that lately attempted against the "dictator" government of the Dominican Republic. Other ways than force must be found to develop democracy in a part of the world that aspires to a "reign of law." An effective and judicious system of inter-American educational and technical help might do a slower job than armed might. But in the long run it would go much further to give the American nations the economic self-sufficiency and the adequate education without which true democracy can never sink deep roots.

Recognition for governments-in-exile

The first public demand that the United States recognize "governments-in-exile," representing the countries behind the Iron Curtain, has been heard. With the break-

ing of our diplomatic relations with Bulgaria and the forced reduction of the staff of our embassies in Prague, Budapest, Warsaw and Sophia, the idea will surely be repeated. The public suggestion was first made in the form of a resolution adopted at the Congress of the International Peasants Union, meeting in Washington May 8-10. Representatives of "100 million farmers in Eastern Europe" who gathered for the Congress included Stanislaw Mikolajczyk of Poland, Vladko Matchek of Croatia, Bela Varga and Ferenc Nagy of Hungary, George Dimitrov of Bulgaria, and Joseph Cerny of Czechoslovakia. These men are all former leaders of nations now engulfed in Soviet slavery. They are also the inheritors of the tradition of the "Green International," founded in Prague in 1921 by Bulgaria's Stambolijski, Poland's Vitos and Czechoslovakia's Svehla. AMERICA described their importance and their goals in an article "The Peasant in World Politics" (1/8/49). These experienced agrarian leaders are certainly right in declaring that "peasants are decided ideological antagonists of communism." They are partisan, but possibly prophetic, witnesses when they testify that the peasants present "the fundamental factor for communism's eventual downfall." The suggestion of the International Peasants Union that the United States recognize the National Committees from the Iron Curtain countries as "governments-in-exile" is undoubtedly in the back of the State Department's mind. In the front of that official mind should be concern that these National Committees be truly representative of their countries' traditional values, that they democratically include representatives of the entire political spectrum. Can that be said of the Council for Free Czechoslovakia, for example? What would the politically wise and experienced members of the International Peasants Union reply to that question?

Is your poodle "underprivileged?"

If you have a poodle, he may very well feel that he cannot hold up his head in the presence of other poodle friends unless he owns a chaise longue on which to rest his tired and pampered little body. You may, if you live within shopping distance of a large New York department store, purchase a chaise longue for your poodle for the modest price of \$485. Then your poodle may get over his inferiority complex. Of course, if you don't own a poodle, then your Irish setter or your spaniel may start to develop neuroses, because the ad announcing these cute little pieces of furniture said distinctly that they were for poodles—and that, of course, is plain discrimination. Some years ago, at the very time when appeals were being made for the starving children of the world, another New York store advertised mink coats for dogs. We were happy to hear at the time that a wave of indignant letters soon put a stop to that nonsense. Our confidence in mankind will rise if a similar response from sane citizens puts a crimp in the selling of \$485 chaises longues for poodles. Advertising of this kind panders to the truncated mentality that entirely fails to grasp the social responsibility which comes with the possession of wealth.

WASHINGTON FRONT

World Trade Week is being held in Washington during the week in which this issue appears (May 21-27), along with National Maritime Day (May 22). This city is not a commercial or industrial one, but world relations and world trade are the preoccupation of a large number of people who work here, whether in the Government or in the embassies and legations.

As a sort of preparation for these events, the Foreign Service School of Georgetown University staged a week-long program and an international exhibit of the products of many countries. There were five "days," devoted respectively to South America, Europe, Asia-Pacific, Central America and North America. There were fashion displays, folk-singing and folk-dancing, concerts by a Latin-American and a Chinese orchestra, and of course lots of speeches in between. To give it all a gala aspect, the U.S. Army lent two of its biggest searchlights.

The International Exhibit attracted about 11,500 visitors. There were displays from thirteen American steamship lines (usually with beautiful large steamship models), from fourteen airlines, from the Ports of Boston, Seattle, New York and Charleston, from a large number of exporting manufacturers, and from many foreign countries, including Hungary, Poland and the Ukraine from behind the Iron Curtain.

These foreign-country exhibits seemed to be the most popular. Like all the others, they were very effectively mounted by the Georgetown students themselves from the materials supplied by the exhibitors, which in this case were 25 embassies and legations, and were attended by students who seemed able to speak the languages of the various countries represented. The materials themselves were fascinating and very lovely: ceramics, textiles, metal and glass work, jewelry, wines and liqueurs, shoes, personal effects and table furnishings.

I could not help thinking that the home with these beautiful objects in it would be very attractive indeed. Also, I remarked to a student attendant: "If these people knew how to market these goods here, they would go a long way to end the dollar shortage." He promptly replied: "Yes, Father, but you notice that they are 'luxury' goods, and there is a heavy tax on them." So that is that. Nevertheless, there are few, if any, American firms turning out anything at all comparable.

The Irish exhibit was especially popular. (It featured bottles of six different Irish whiskies.) It was also remarkable in that, while all countries offered free "literature," Ireland's was the only one with a "political" tinge. It had an effective brochure entitled *Ireland's Right to Unity*, and another, *Ireland Is Building Houses and Hospitals*. Eire is not asleep, anyway.

What impressed this visitor was the feeling that if we exchanged more goods with them, we would learn to know other peoples much better.

WILFRID PARSONS

UNDERSCORINGS

American Freedom and Paul Blanshard, a 32-page "vest-pocket"-sized pamphlet by Dale Francis, director of publications at the University of Notre Dame (Ave Maria Press, Notre Dame, Ind., 10¢), is a readable, informative essay, partly biographical, partly critical, of Mr. Blanshard's opinions. The footnote summary of Mr. Blanshard's career is especially valuable.

► Can you spare a minute a day for a prayer? If so, join the prayers-for-peace movement originated by Hervé J. L'Heureux and explained in his speech to the Virginia Catholic War Veterans at Alexandria on April 15. Mr. L'Heureux is chief of the visa division of the Department of State and a founder of the American Legion.

► Prof. Ross J. S. Hoffman of Fordham University will give the first annual Gabriel Richard Lecture sponsored by the University of Detroit. Detroit was the scene of Père Richard's pioneering apostolate. The National Catholic Education Association will be co-sponsor of the lecture with a different Catholic university every November.

► At the Catholic University of Nijmegen in the Netherlands, 500 professors and students were reported preparing for a Holy Year Pilgrimage to Rome at \$35 per person. They planned a caravan of buses carrying cooking equipment and sleeping tents.

► NC News Service for May 12 reports that the Catholic Marriage Advisory Council, founded in 1946 at London, England, by His Eminence Bernard Cardinal Griffin, Archbishop of Westminster, has handled 2,435 cases during its four years, and saved 90 marriages from ruin within the past year.

► On May 13 word came from Rome that Hollywood actress Irene Dunne was received in a brief private audience by His Holiness Pope Pius XII. The actress, who is a recent Laetare medalist, asked for and received a special blessing for the motion-picture industry.

► From Basel, Switzerland, on May 13, we learned that Rev. Riccardo Lombardi, S.J., famous Italian preacher (AM. 8/27/49), was refused permission to speak publicly there. Switzerland has been the only country in the world outside the Iron Curtain to hinder his eloquence. Said Father Lombardi: "I only meant to preach the Gospel of Jesus Christ."

► *The Ensign*, Canadian Catholic weekly newspaper, is sponsoring a relief fund to aid the victims of the Winnipeg flood and Rimouski fire disasters. Donations should be addressed to 464 St. François Xavier St., Montreal, Canada.

► The Medical Society of the State of New York at its annual meeting on May 9 expressed itself "as being unalterably opposed to euthanasia and to any legislation that will legalize euthanasia" (New York Times 5/10/50). The Society, representing 2,300 doctors, passed the resolution unanimously.

D. F.

Cold war: phase two

The London *Economist* for May 13, speaking of the meeting of representatives of the Atlantic Powers in London, declared:

One phase in their collaboration has come to an end. It is no longer possible to regard Europe as the sole problem in the struggle with Soviet Russia. Nor is it possible to think of a separate European effort, backed from the outside by American assistance, which will come to an end in 1952. The general principles of the next phase are beginning to be more widely realized and accepted. The cold war is world-wide and indivisible.

This means that the phase of the Truman Doctrine, of the Marshall Plan, and even, in a sense, of the as yet inchoate Atlantic Pact must now be transformed into a united defense, by positive means, of the entire non-Communist world. "The alliance of the free nations," continues the *Economist*, "must be based upon a pooling of policy and resources and must last a generation at least." It will be a tragedy, indeed, in the face of our expanding responsibilities, if we fritter away any more time trying to lower taxes, or envision anything but a cold-war way of life for the next thirty years.

FRANCE COMES THROUGH

Only two months ago we had occasion to complain that the French were still thinking of foreign policy in pre-war terms ("France half-alive," AM. 3/18, 686). "The next few weeks," we declared, "may decide the fate of France." On May 9 her Foreign Minister, Robert Schuman, rose Lazarus-like from the tomb of a dead past and made the bold proposal, originated by Jean Monnet (author of the "Monnet Plan" for France's economic renovation), to pool French and German production of coal and steel. At least in conception, the grandeur of this proposal matches that of the Marshall Plan itself. Many observers regard it as the most hopeful event since the cold war began.

France has made this proposal to "create the first concrete foundation for a European federation which is so indispensable for the preservation of peace." She proposes—to Germany first, but to all other nations, too (seemingly without restriction)—the establishment of a "high joint authority" under a president whose "decisions will be enforceable in France, Germany and the other member countries." The aim is nothing less than to furnish, "on equal terms to all countries thus united, the fundamental elements of industrial production."

As things stand at present, European producers of coal, iron ore and scrap—the chief elements in the production of steel—charge foreigners a higher price than domestic users. Each steel-making country depends at least 45 per cent on other countries for one or more of these ingredients. As a result, they have been hampering their own national economies and pricing themselves out of the world market in steel. The French proposal seems to aim at eliminating all these artificial charges on steel, which is basic to nearly all phases of Europe's economic activity. While this treaty requires implementation

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through many steps before it can become effective, nothing would do more to abolish the industrial bases of Franco-German military rivalry and fears than such a union of war potentials. The Ruhr, the Saar and Lorraine, instead of dividing Europe, would unite it.

GERMANY—AND ASIA

By championing in such dramatic fashion the true interests of Europe, France also took a long and unexpected step towards loosening the log-jam in which the German problem had long been caught. Dr. Konrad Adenauer, Chancellor of the Federal Republic of Germany, saw in the Schuman proposal undeniable assurance that the Big Three were holding out a bright hope for his country's future. The way was cleared for the Bonn Government to accept the invitation to join the Council of Europe. The Big Three communiqué from London of May 14, on Germany, looked to an early revision of the Occupation Statute so as to remove the "major practical inconveniences" arising from the persistence of a technical state of war—without, however, in default of a peace treaty, relinquishing the Allies' "supreme authority." The tone of the communiqué was definitely sympathetic to the Germans. So were the statements, contained in their May 12 communiqué, on Soviet prisoners of war and on the Allies' determination to stay in Berlin.

Europeans have been very uneasy of late because of their doubt that the United States would participate closely enough in their political, economic and military affairs. Without such American participation their cause is hopeless. Secretary of State Acheson's decision to grant economic and military assistance to help France bring peace to Indo-China, made known in Paris on May 8, will help to reassure them. President Truman has at his disposal for this purpose (until June 30), part of an unexpended fund of \$75 million under the Mutual Defense Assistance Act. But since France is spending \$500 million a year supporting an army of 140,000 in Indo-China, our contribution will have to grow.

The road ahead will be hard and long. The cold war may be cold—but it is war. In this election year, neither the President nor members of Congress seem ready to ask the American people to revise their thinking to match the dimensions of the responsibilities which have fallen upon our shoulders. We hope that when Mr. Acheson returns, he will tell us frankly what the second phase of the cold war will mean to us in terms of financial outlays, taxes and changes in our "American way." Once the American people understand the world we are in, we think they will meet its challenges.

Is the Red peril a distraction?

Eighty million people make up a large slice of the population of the United States. The 51 organizations whose representatives met in Chicago on May 14 to map a fight against communism claimed to speak for that number. If what Joseph Donohue, special assistant to the U.S. Attorney General, told the meeting is true, it would be welcome news. He declared that this "All-American Conference against Communism" had begun the destruction of communism in this country. Mr. Donohue himself rendered a notable service by conducting the prosecution of Harry Bridges and his associates recently in San Francisco.

On the other hand, organized world communism is no longer new, either on the national or international scene. Our strategy in combating it should be guided by a fairly long record of successes and failures in the past. Many failures have come from underestimating the malice and astuteness of the Communist leaders, as in our postwar agreements with Russia. But ill-considered, over-simplified assaults upon the Communist citadel have also resulted in failures. In some instances, by the wholesale stigmatizing of Negroes and labor unionists as "Reds," opponents of communism have made Negroes and labor unionists more tolerant of the comrades. Such tactics create unnecessary and harmful divisions among people who should unite as democrats.

Moreover, a purely negative anti-Communist drive, devoid of a far-reaching program of personal and social reform, is fruitless and self-defeating. From Pope Leo XIII on, the Popes have warned us against making such a mistake. The great charter of the Church's warfare against atheistic communism, the encyclical *Divini Redemptoris* of Pope Pius XI, is explicit and detailed in its insistence on a fundamental and constructive program of social renovation as an antidote to Marxism. People, including Catholics, who identify themselves with anti-communism but never identify themselves with movements for Christian reform of the social order only bring suspicion on themselves, and even on the Church.

In the long run, nothing would be more fatal to the anti-Communist cause than to have the movement represented by such groups as the All-American Conference or our Loyalty paraders degenerate into mere "protests" and demonstrations of what we are *against*. It is even worse when they pay mere lip service to the Church's warnings and to the long, hard and humiliating tasks of a complete renewal of American society. Changes will be made in our social organization. The only question is who will make them, and on what principles.

Catholics should take the lead in attacking the social maladjustments and injustices which the Church has condemned. The Church took the lead in exposing the diabolical cunning and essential malice of atheistic Marxism. But our responsibility does not stop there, because Catholic social principles do not stop there. Catholics must differentiate themselves not only from Communists but from the abettors of social injustices. The Apostolic Delegate to the Philippines made this rule luminously

clear in an address to the Knights of Columbus, "Answer to Communism," reprinted in full in the April issue of the *Catholic Mind*.

We ought to be very careful, therefore, not to identify ourselves too closely with anti-Communists like Senator McCarthy, who has never identified himself closely with the Catholic social movement. And it is disturbing to find so praiseworthy a contemporary as the *Catholic Digest* featuring in its May issue an article by John T. Flynn, whose opposition to communism we have tagged "emotional, illogical and inaccurate" (AM. 3/18, p. 688). Instead of clarifying the public mind, such alliances tend only to confuse it on the Church's role in social reconstruction.

Point Four and education

During the ninth session of the Food and Agriculture Organization of the United Nations, held in Rome, Emilio Bonomelli, Vatican observer, on May 10 offered the assistance of the Catholic hierarchy and clergy for the solution of problems affecting underdeveloped countries. Signor Bonomelli praised the "eminently humanitarian aims that President Truman had in mind in drawing up Point Four of his Program."

While the problems connected with the Program were technological, financial and political, reasoned Signor Bonomelli, they also involved ethics. For this reason the Catholic Church, along with other forces and institutions, could make a valuable contribution. He added:

The present Program is an undertaking for improving the position of backward peoples over the whole world. The Catholic Church, because of its universal hierarchy in every part of the globe, is able to give effective assistance to this important work, particularly in countries where there are missions.

Catholic missions, while their primary aim is the worldwide establishment of the one, universal Church, do have something in common with this Program of President Truman which has aroused the interest of two-thirds of the world. They, too, are deeply concerned with the material development of their spiritual charges. Of that the long history of mission schools, universities and hospitals is ample proof.

It is strange, then, that a Catholic missionary should approach the State Department concerning an educational subsidy under the Point Four Program only to be told that the program is solely concerned with the technological and economic aspects of help to backward areas. Our missionary learned that neither missions nor education figured at all.

But then the State Department could not have known that President Truman was to say on May 14, at Madison, Wisconsin:

I am very glad that both houses of Congress have authorized the Government to increase our program for aiding underdeveloped areas to progress toward modern standards of health, education, transportation and production (emphasis added).

Neither did the State Department demonstrate how technological development is to be achieved without aiding

education in backward areas. If the answer is that the Government contemplates constructing schools, it seems wasteful to bypass institutions which already exist and which ask merely a subsidy for badly needed equipment. Or has the "Church and State" bogeyman arisen to plague our international relations as well as our domestic welfare program?

How to wreck conservatism

Among the countless "dope sheets" purporting to furnish busy (and well-heeled) American citizens with "what-you-should-know" information about national politics is *Challenge to Socialism*, edited in Washington by Marjorie Shearon, Ph.D. It comes out "not less than 35 times a year"—allowing ample respite from the arduous research that goes into these invaluable contributions to American culture—and costs \$12.50 annually. For some reason, single copies are modestly priced at ten cents, which comes much closer to the real value of the publication. Its slogan, "Resist Unwarranted Regulative Interference by Government!", was first aimed at medical legislation, but it now covers the whole waterfront.

In the May 11, 1950, issue of *Challenge to Socialism*, Dr. Shearon undertakes to "do a job" on Senator Wayne L. Morse (R., Ore.). She calls for his defeat in the May 19 Republican primaries, urging Oregonians to reject Senator Morse as Floridians rejected Senator Claude Pepper on May 2 (AM. 5/13, p. 159). "Senator Pepper's pinkness has been more obvious than that of Senator Morse," warns the easily alarmed editor, "but both have been long immersed in the same waters."

Senator Morse needs no defense from us. To begin with, he is a very highly educated person. His academic degrees include those of bachelor and master of arts from the University of Wisconsin, bachelor of laws from the University of Minnesota and doctor of jurisprudence from Columbia University. The University of Oregon, which appointed him professor of law in 1929, made him dean of its law school in 1931, a position he held until he resigned to run successfully for the Senate in 1944 as a progressive Republican.

Comparing a man of such attainments to Claude Pepper requires some doing. But it gives Dr. Shearon no pause. She accepts, in derogation of Mr. Morse, the judgment of Rep. Clare E. Hoffman (R., Mich.), whose account of his own post-law-school career in the *Congressional Directory* consists exclusively of a glowing enumeration of his pluralities in every congressional election since 1934: "The sketch [of Wayne Morse] does not show that he ever earned the degree of C.S.—common sense . . ." No sketch of Mr. Hoffman shows it either. Mr. Morse, in the account he submitted to the *Congressional Directory*, could mention, in addition to his university teaching, his chairmanship of the President's Railway Emergency Board in 1941 and his membership, representing the public, on the National War Labor Board, 1942-44. He has reason to regard other accomplishments as more important than being re-elected to public office with machine-line precision.

The explanation of Dr. Shearon's attempt to purge Senator Morse is basically very simple. The Senator, who knows a thing or two about labor law, *voted against the Taft-Hartley Act*. It makes no difference to Dr. Shearon, apparently—she never mentions it—that Mr. Hoffman, an arch-conservative, joined Senators Pepper and Glen Taylor (whom she brackets with Wayne Morse!) in opposing the Marshall Plan and other phases of our anti-Communist foreign policy. Lining up with the *Daily Worker* seems to be all right with *Challenge to Socialism*—so long as it is not on the T-H issue. But opposing what even *Business Week* (12/18/48) admitted to be a piece of anti-union legislation is the unpardonable sin.

"Dope sheets" like *Challenge to Socialism*—and there are many of them—are wrecking the attempt to build up a constructive conservatism in the United States. In their own way, to our mind, they are just as dangerous as the *Daily Worker*. They smear competent and conscientious Americans whose concern for American security and genuine democratic well-being are unquestioned. And they distract us from facing the real threat confronting our way of life, the threat of Marxism all over the world. Nothing could be more myopic, misguided, or menacing to social progress.

Wisdom on religion and education

Dr. George F. Zook, former U.S. Commissioner of Education and until two weeks ago head of the American Council on Education, couched a good deal of wisdom in the address which marked his retirement in Chicago on May 6:

We are committed to the philosophy that what is not good for the individual is not good for our country. We call this way of life democracy. Many people suspect that it is little, if any, different from applied religion.

I am sure that you see already the conclusion to which I am coming, namely, that the values and qualities of religion and democracy respectively are so similar and interrelated that they ought to be regarded by educators, by ministers of religion, and by the public as partners in perfecting the individual. It seems, indeed, both illogical and foolish for either to take a neutral attitude toward the other.

Although what Dr. Zook means by "religion," just as what he means by "democracy," may not be exactly what a Catholic means, we feel sure that his words contain a deep insight into the proper *social* relationship between the two.

The Everson and McCollum decisions, tragic as they were, have had one very salutary effect: they have forced educators and religionists to stand up and be counted on an issue they had long tried to avoid. That issue is the proper relationship of education and religion. It cannot be decided without first answering the more fundamental question of the proper relationship between religion and democracy. Many leaders in American life, we are happy to note, are beginning to answer them the way Dr. Zook has.

The plight of the Church in Poland

Edward Duff

EVER SINCE THE MOCKERY of Poland's "free and unfettered elections" of January 17, 1947, the Communist regime has been demanding of the Church in Poland a "demonstration of loyalty." It would seem that, in the agreement on Church-State relations, signed in Warsaw on April 14 by three representatives of the regime and three bishops acting for the Polish hierarchy, the Government has finally wrung this concession from the reluctant, beleaguered ecclesiastical authorities.

The Church, on its side, won survival as an organized ecclesiastical institution in union with the Holy See, and a breathing space, of unpredictable duration, in which to continue its mission of healing society's wounds and saving souls. The thousand-year loyalty of Poland to the Church is as permanent as the undying patriotism of her persecuted children. It is a force the Kremlin agents in Warsaw must acknowledge and, for a time at least, endure.

The difficulties of the regime are mounting—despite the dictatorial powers of the seven-man Council of Ministers, which rules by decree. Its pronouncements have the immediate effect of law, subject only to a routine approval at a later session of Parliament. Titoism showed itself in the person of Wladyslaw Gomulka, former Deputy Premier and secretary general of the Communist Party, deposed last year for "deviationism." Deliveries to England under a trade agreement are lagging. So, apparently, are deliveries to Russia: new and higher goals for the Six Year Plan have been announced in answer to Moscow's demand for more of Poland's production. More than year ago "economic vigilantes" were assigned to prevent the slaughter of livestock by the farmers. The intransigently individualistic Polish peasants, fearing the coming collectivization, were acting as the Russian farmers had in 1932. Weary of the speed-up, euphemistically called *Stakhanovitism*, Polish labor, too, had to be menaced by Parliament with disciplinary legislation modeled on the dread Soviet labor law.

As the war clouds darken, Moscow has been shrilly insisting that the economic and social revolution must be speeded up in its Polish colony. Soviet Marshal Konstantin Rokossovsky was sent to Warsaw in November as Proconsul. On March 29 the ruble became Poland's monetary unit in foreign trade to facilitate Russia's economic exploitation of her colony. On March 22 the parliament quickly approved legislation replacing traditional village, county and provincial administration by a system of "soviets," councils duplicating Russia's political machinery. A new code of family law, cut to Soviet pattern, was adopted the same day to aid in transforming Poland into a typical Soviet Republic.

The Church-State agreement signed in Warsaw on April 14 has surprised the world. As indicated in the article by Father Duff of the AMERICA staff, the arrangement is a truce rather than a peace. It was signed by the Polish hierarchy, we learn on good authority, after threats of mass arrests of all the Polish bishops made agreement necessary to save the Church in Poland.

The task of an agent is never easy, not even the assignments of the Foreign Legion of the Red Army among the politicians ruling Poland. The acquiescence of the Church in the economic revolution would help enormously. After all, 21 million Poles—more than 91 per cent of the population—are Catholics. That acquiescence might be achieved as the price of survival. Allowing the continuance of 10,300 priests in 5,900 parishes would mean a compromise of Marxist doctrine, but it would appease the restless peasants and quiet the angry workers.

Such was the thinking, such probably the mandate from Moscow, that followed the year-long, intensified campaign against the Church that preceded the armistice signed on April 14. Was the Agreement on Church-State Relations, triumphantly announced by the Government's Polish Press Agency, really a *modus vivendi*? Or was it, rather, as Msgr. Walerian Mejsztowicz, the canonical consultant for the (exiled) Polish Embassy at the Vatican, insisted, a "*modus moriendi*" (a way of dying)? The Polish hierarchy—who, after all, are on the scene—told the faithful in an announcement read from the pulpits on April 29 that the document is "a declaration and not a concordat and many of the matters belong solely to the jurisdiction of the Apostolic See." The bishops indicated, further, that there were unpublished annexes to the agreement. "Vatican circles" were quoted on May 6 as acknowledging the Agreement to be merely a clarification and as saying that, since it was not a formal treaty, it did not call for Vatican approval.

FIVE YEARS OF PERSECUTION

Much agonizing history had preceded the unexpected announcement of the Agreement. Though the Church had lost 20 per cent of the clergy in Nazi concentration camps, the Provisional Polish Government of National Unity—a thinly disguised masquerade of the Soviet-created Lublin Committee, set up July 22, 1944—denounced the existing Concordat with the Holy See on December 9, 1945, claiming the Vatican had given German bishops jurisdiction in German-occupied Poland and had not, so the regime asserted, consulted the Communist-controlled Polish Government on the appointment of bishops. Even at this early date the Vatican was complaining that the regime was impeding normal access to the Holy See of priests and prelates.

In the 69,000 square miles of Eastern Poland, including the historic cities of Lwów and Wilno, transferred to the Soviets at Yalta, a ferocious persecution was under way. In April, 1945 the secret police arrested all the Ruthenian bishops; deportation of the clergy and

forced conversion to Orthodoxy of the five million Ruthenian Catholics followed promptly; the Latin bishops were exiled from their sees. The Church was ruined, its schools and lands confiscated by crushing taxes, its societies and charitable organizations disbanded.

In violation of the Moscow agreement of 1945 the Congress of the Polish Labor Party, a Christian Democratic group that had won the admiration of Ambassador Averill Harriman, was banned. Its leader, Dr. Karol Popiel, who had returned from London with Mikolajczyk, found his organization infiltrated by crypto-Communists and transformed into a tool of the regime. Silencing of all dissent was achieved by strict rationing of paper and by an all-inclusive censorship that was, in the words of a newsman, "preventive, unpredictable and penetrating." Catholic youth organizations were outlawed. The Pastoral Letter of the Polish hierarchy, which met at Czenstochowa May 22-24, 1946, was officially suppressed, as were all papal encyclicals. From a copy smuggled out, the Western world read the protest against government-directed violence, the infringement of human rights, the refusal to allow the clergy to bring spiritual comfort to prisoners.

Yet the Communists believed their attitude toward the Church had been conciliatory up to this point. Hadn't they allowed their members to join in religious processions? True, they had made civil marriage compulsory and had increased the grounds for divorce to fifteen. But why had Cardinal Hlond issued a pastoral on the civic duties of Catholics? Clearly the Church was an incorrigible enemy.

NEW RESTRICTIONS

At a meeting of the Politburo on August 20, 1946, a new program was devised: 1) bishops' conferences and episcopal visitations were to be abolished; 2) heavy taxes were to be imposed on ecclesiastical institutions; 3) the "political," i.e., anti-government, activity of the clergy checked; 4) the number of seminarians restricted. The activity of the UB (the political police) increased, intensifying their surveillance of the clergy, placing informers in seminaries and rectories, spying in confessionals. A Party circular, issued on August 23, listed the Church as the tool of "reactionaries." On October 30, President Bierut was shouting:

For three years we have abstained from a struggle with the clergy. Now we see that this practice brings the wrong results. . . . It is our duty to strengthen ourselves and take the aggressive attitude.

Despite such menacing language, the regime sought some friendly gesture from the Church. Inconclusive negotiations between Cardinal Hlond and the Government were superseded in the Spring of 1947 by the dispatch of Xavier Pruszynski to Rome as Minister Plenipotentiary. Because of President Bierut's personal attacks on the Holy Father in the Government newspaper, *Rzeczpospolita*, the Pope refused to see the envoy. Cardinal Hlond proved adamant. In a pastoral issued on the 950th anniversary of the death of St. Wojciech, he declared: "There can be no truce between Christendom and

heathendom. The Polish hierarchy added in a pastoral from Czenstochowa on September 30 that there existed "a carefully directed and hidden struggle against the Church in Poland." By the fall of the year, as election time drew on, the attacks on the Church increased. The Pope was listed in the Communist weekly *Trybuna Wolnosci* of November 2 as a warmonger of the Anglo-Saxon camp against the democratic forces of Europe. The tensions were sharpening as the year 1946 drew to a close. New, insidious material for attack on the Vatican was found in a letter of the Holy Father to the German hierarchy in the following spring.

What was the occasion of the Holy Father's letter? The reader will recall that in exchange for the territories in Eastern Poland annexed to Russia—46 per cent of Poland's pre-war area, containing 11 million people—Poland was offered recompense at Germany's expense. President Truman had declared on August 12, 1945, after the Potsdam Conference, that the lands up to the



Oder-Neisse line had been turned over to Poland "for administrative purposes until the final determination of the peace settlement." In consequence, 12 million Germans had been driven from their homes and lands, without compensation. The Holy Father's letter of March 1, 1947, was written to comfort these displaced Germans in their suffering. Exploiting a nationalism that reckoned the acquisition of the mines and factories of Silesia as reparations for the lost lands and oil of Eastern Poland, the Communist regime promptly calumniated Pius XII as "anti-Polish." A letter from Cardinal Hlond to the new settlers, assuring them that the Holy Father was not deciding a political matter, was lost in the din created by the propaganda press. The "pro-German Vatican" and "the anti-patriotic Polish hierarchy" remained the constant refrain of the attack. The letter of the Pope to the Polish hierarchy of January 18, 1948, was suppressed by the Government.

Suppression and constant harassment were the weapons of 1948. No one was fined for going to church (though Fr. Leonard Prochownik was jailed on November 20 for refusing to officiate at the burial of a Communist); schools were not confiscated (though ominous talk of the need of Marxist, scientific, "anti-superstitious" education for the People's Poland came from Government officials). On August 15 a half-million pilgrims crowded the roads to the national shrine at Czenstochowa in a demonstration of Poland's undying loyalty to Mary.

The death of Cardinal Hlond on October 22, 1948 heartened the Communists. His successor as Archbishop of Warsaw and Gniezno (a small town in Western Poland, the site of the first episcopal see at the end of the tenth century) was Stefan Wyszyński. At his installation on February 6, 1949, the new Primate described himself as not a reformer nor a politician but a shepherd, a father of his flock. Bishop Choromanski, his Auxiliary,

in introducing Archbishop Wyszynski, offered the collaboration of the Church to achieve civic peace.

The Communists, however, did not miss the significance of the spontaneous change of wording in the hymn, *God for Poland*. The people at the ceremony of installation sang "God give us back our freedom" in place of the line "God preserve our freedom." Compulsory meetings in factories and building sites, with Party agitators ranting against the Church and the Vatican, failed. On April 13, 1949, the Party organ *Trybuna Ludu* agreed: "Good will is necessary."

Though a joint pastoral of the Hierarchy was publicly suppressed, the bishops appointed three of their number to a commission to negotiate with the Government. A pastoral, dated April 24, was read in the churches. "The critical time for our Christian consciences has begun," it declared. The letter included a warning for young people who had been forced, over Cardinal Sapieha's protest, to join an anti-religious organization, the National Youth Union. "Treason toward God will not build a better Poland," they were reminded.

ATMOSPHERE OF STRAIN

It was a strained atmosphere for the reopening of negotiations. "Many members of the clergy," the pastoral asserted, "have lost their liberty. We bishops have been unable to find out what they are accused of, or to see them." To make sure such sentiments were not circulated, the regime, empowered by a decree of January 30, 1947, which nationalized all private printing plants, confiscated the equipment at Niepokalanow monastery outside Warsaw and put fourteen others under direct government control. Fifty-three trucks were needed to remove the printing plant that had produced a monthly magazine of 850,000 circulation and a daily tabloid, once the largest in Poland.

An air of expectancy hung over the country. The rumor that the picture of the Blessed Virgin in Lublin Cathedral had been seen to weep during High Mass on July 3 brought 600,000 pilgrims. In vain did Bishop Piotr Kalva announce the following Sunday, after a careful investigation, that no miracle had taken place. The people counted on Our Lady to save them.

The Vatican decree of July 13, 1949, excommunicating convinced Communists, provoked a crisis. Wladyslaw Wolski, Minister of Public Administration, summoned Bishop Zygmunt Choromanski, Secretary of the Polish hierarchy, and read him a statement terming the decree "an act of aggression against the Polish State" and forbidding its promulgation. The Council of Ministers on August 5 of last year published a decree "safeguarding freedom of conscience and religion," threatening penalties, including the death sentence, for anyone interfering with another's church membership. The letter of the Holy Father addressed to Adam Cardinal Sapieha last September 3, on the tenth anniversary of the German invasion, urged Catholics to stand firm in their faith.

There was need of staunchness now. The clergy were compelled to present themselves at civil administration headquarters and hear the Government decree read to

them. The Catholic press was compelled to print speeches of Communist leaders and the lurid accusations of the prosecutors in trials against the clergy. By October the regime was demanding that all religious organizations file with the Government copies of their constitutions and lists of memberships, and petition the authorities for legal status. Bishop Karol Niemira was in jail because his parishioners had ejected two women squatters from his house. Bishop Karl Maria Splett of Danzig had already served two years of an eight-year sentence imposed on him.

On January 23, 1950, the regime seized Caritas, the largest non-governmental relief organization in the country, with 4,500 local centers. The International Red Cross, CARE and the Jewish Joint Distribution Agency had already been expelled. Now the Communists moved in on the Church organization that had dispensed the charity of NCWC-War Relief Services and American Relief for Poland. In New York City, War Relief Services' records showed that that organization had shipped 17,369,000 pounds of supplies, valued at \$16,533,000, on 136 ships for distribution by Caritas. The Government, by confiscation, would remove all evidence of American Catholic solidarity and charity and, by phony accusations of fraudulence, embark on a major propaganda attack against the Church. An agreement would be forced on the hierarchy.

The threat of a "National" Church was the bludgeon. A Clergy Conference was called by the Government at Warsaw's Polytechnical Institute on January 30 to consider the "reorganization" of Caritas. Both violence and trickery were used to gather the clergy to listen to attacks on the "reactionary part of the hierarchy," said to be an "obstacle to peaceful cooperation." A "Union of Fighters for Freedom and Democracy," an organization of disaffected priests, was much publicized and supplied with a magazine for anti-episcopal propaganda.

On February 16 Cardinal Sapieha and Archbishop Wyszynski addressed a letter to President Bierut insisting:

This is not a protest of the abused clergy and slandered episcopate. Our letter does not contain any request! Our letter is the voice of the conscience of the Polish nation which cries out through us, and that voice turns to you, as President of the Republic, and is compelled to consider you, Mr. President, and your Government as responsible before God and history for the fight against religion and the Church in Poland.

There was small danger that the protest would be known. The Warsaw parliament set up a state-owned distributing agency called *Ruch* and made it illegal for any other enterprise to sell newspapers and books. Bishop Kazimierz Kowalski of Chełmo, a diocese of more than a million and a half Catholics, was placed under house arrest on February 14 because he had "illegally attempted" to remove from his parish a priest who supported the Government's confiscation of Caritas. Threats against Archbishop Wyszynski were hurled in the parliament. By mid-March the parliament in a unanimous vote had confiscated all lands above 250 acres belonging to the Church and religious orders. Livestock and build-

ings were also seized. By legislative action the income to support much of the Church's work of charity and education was suddenly stopped. Simultaneously bribes were offered to "patriotic priests" to conclude a rank-and-file concordat with the Government that would deny the authority of the hierarchy and obedience to the Holy See. Seven hundred faithful priests were in jail.

The Communist regime was using its unchallenged power to promote schism. It desperately needed an agreement with the Church to appease its masters in Moscow.

THE CHURCH-STATE AGREEMENT

There was much cheering in the Government press on April 14 in announcing that three bishops, representing the Polish hierarchy, had signed a 19-point agreement. The document was called a "victory over clerical reactionaries" and a severe blow to "American warmongers and Wall Street imperialists."

The Communist cheers concealed essential concessions the Government had been forced to make. The Pope was acknowledged as the supreme authority of the Church in matters of faith, morals and jurisdiction. Religious schools were guaranteed recognition, and the Catholic

University of Lublin, the single center of Catholic intellectual life in Eastern Europe, was saved. For what the promise is worth, Catholic societies, welfare organizations and publications were guaranteed equal treatment with others before the law. Military chaplains were continued in the army, pilgrimages permitted, religious orders recognized and religious ministrations in hospitals acknowledged. The regime surrendered to the spiritual power of the Church.

As a *quid pro quo* the Church will instruct the clergy to teach the faithful respect for law and the authority of the State. The "Recovered Territories" are acknowledged as an inseparable part of the Poland to be governed by episcopal ordinaries appointed by the Holy See. The Church will not oppose collectivization of the land, and it promises to combat underground organizations.

The agreement is, then, an armistice. Is it an armistice until the bolshevization of Eastern Europe is complete, or until liberation is achieved? Answering that question would simultaneously satisfy the query of an old Professor who in September, 1946, asked an English newsman: "Tell me, does the outside world know that we are standing firm for Poland, and so for the whole world?"

Where are our Catholic graduates?

Robert B. Morrissey

IF YOU WERE TO ASK a Catholic college administrator or professor "What are your graduates doing?" you might learn that Bill X. Y. of the class of 1920 is now a bishop, that the well-known columnist G. A. B. was once editor of the college magazine and that the Honorable P. O. L. was once an officer in the student government. Or you might be told that "some of our graduates go into the professions [law, medicine, teaching]; some go into business and politics, while others follow religious vocations."

But suppose you wanted quantitative information, and asked: "What per cent of your graduates are teachers? What per cent of your graduates achieved positions of leadership in the armed services? What per cent of your graduates are married? What per cent of your graduates have entered the religious life?" How many Catholic colleges could furnish such information?

During the past year, the Committee on Social Psychology of the American Catholic Sociological Society conducted a survey of "Leadership among Educated Catholics in the United States." Under the capable direction of Dr. James J. Burns, the committee sent questionnaires to all Catholic colleges and universities in the United States. In addition to the questions asked above, the survey sought other data about the "number of grad-

uates who have achieved leadership in areas other than parenthood, teaching, religious life or military service." The questions dealt with the type of leadership that graduates have achieved in: 1) business and industry, 2) owner-operated enterprises, 3) labor unions, 4) professional associations, 5) men's and women's clubs, 6) fraternal organizations, 7) parish and local church societies, 8) Catholic action (beyond the parish level), 9) community chests, councils, committees, etc., 10) communication arts (writers, speakers, artists, etc.), 11) intellectual accomplishments (learned books and articles, editorial positions, research direction and production), 12) public office (elected or appointed), 13) other positions of leadership. All questions pertained to graduates during the period 1928 to 1938.

As a result of this survey of Catholic institutions, the Committee was forced to the conclusion that "fewer than twenty-one colleges and universities are in a position to provide the type of data needed to accomplish a substantial scientific research on the subject of the status and rôle in the community of the graduates of Catholic colleges and universities ten or twenty years after graduation." Here are a few notable excerpts from typical replies to the questionnaire: "We couldn't even make a good guess as to most of the questions which you ask."

"We simply do not have the information." "Despite the fact that we have a fairly well-developed organization here and have accurate address lists on most of our alumni, we could offer you no help whatever in filling out this form." "I am completely disarmed by the questions asked."

One rather obvious conclusion to be drawn from this survey is that the contacts which many of our Catholic colleges and universities have with their alumni are not very active. Consequently the complementary roles and mutual services which should engage such colleges and their graduates must be ineffective and inadequate.

The influence which a college or university can have on the life and times in which it exists, and the impact that it will have upon society, will depend to no small extent upon how well its activities are integrated with its alumni. Without active and well-organized alumni, the college or university is virtually cut off from highly valuable social, political, professional and business contacts. Such contacts alone can provide the means by which the faculty and students can carry the teachings of the classroom into practical action. Without such contacts their halls of learning really become ivory towers.

The trustees of some of our successful secular colleges consider alumni-college relations so important that they will select a college president who has a background of public-relations work, or experience as an executive secretary of the alumni organization. Colleges are beginning to realize that a well-organized alumni office, staffed with expert personnel, is a good long-term investment. Moreover, with mounting educational costs, heightened

by competition from secular and State colleges, the alumni may be the means through which our Catholic colleges will live or die. One might even venture the remark that if the alumni of our Catholic colleges and universities—and secondary and parochial schools, too—were well organized, they could so effectively mobilize their forces that the present fight over Federal aid would not be in the last-ditch phase. Nor would Catholic educators view with apprehension the battle, which may not be far off, over the very right of Catholic schools to exist in the United States.

A leading placement expert told the writer recently that the director of personnel of one of the nation's largest industries would not send his placement assistants to hire young men who were about to graduate from a prominent college because the placement office at that college was so poorly organized. A college or university that does not maintain a good placement office, staffed with competent personnel, fails at the very start in providing the service which it could, and should, give to its students and alumni. Without such placement service, the mutual interflow of services which should energize the integrated life of the college and its alumni would give little promise of mutually fruitful association.

Parents and students alike are putting greater emphasis on the placement office and college-alumni relations when they are evaluating the colleges they are planning to select. This does not mean that they are forsaking the prime values in a college education, but it does mean that they are demanding that our colleges and universities live up to their capacity for service.

A chat about contributors

Robert C. Hartnett

AFTER EIGHTEEN MONTHS of winnowing the manuscripts which cross the desk of AMERICA's editor, with a view to selecting those we might want to publish, the present incumbent has come to certain conclusions. In fact, the whole subject of how we obtain the articles we publish may be of interest to our readers. It might even be of service to students of journalism.

Readers whom we meet often ask, "How do you get the articles you publish?" In 1948, the last year in which we made a tabulation from our records, we published a total of 187 articles, not counting those in the "Literature and Arts" section (which is under Fr. Gardiner's editorial supervision and falls outside the purpose of this article). Of these 187, a total of 48 came from AMERICA's own staff. The rest were written by priests and male religious (50), laymen (47), laywomen (20), lay professors (17), nuns (4) and one bishop.

Most of these articles were unsolicited. They were se-

The publishers of AMERICA have a twofold aim—to furnish readers with an informed Catholic analysis of the developments of the day and to encourage new writers to join the apostolate of the press. In an informal chat, AMERICA's Editor tells how the first goal is arrived at and what it takes on the part of aspiring journalists to make the grade.

lected from a total of 897 manuscripts submitted by writers not on our editorial staff. If you are interested in statistics, laymen sent in 58 per cent of the 879 manuscripts, laywomen 21 per cent, priests and male religious 18 per cent, nuns 3 per cent. Laymen, including professors, accounted for 34 per cent of the articles actually published, whereas they had submitted 58 per cent of the manuscripts received. Otherwise the proportion of acceptances to submissions is fairly constant throughout the various categories of contributors.

People, including ourselves, often wonder why we do not solicit more articles. There are several reasons. The individuals best informed on specific topics are usually very busy and are often not experienced writers. On the other hand, experienced writers may not be able to produce the particular type of article we want. It is not easy, I can assure you, to find the right combination of subject matter and presentation in the same individual.

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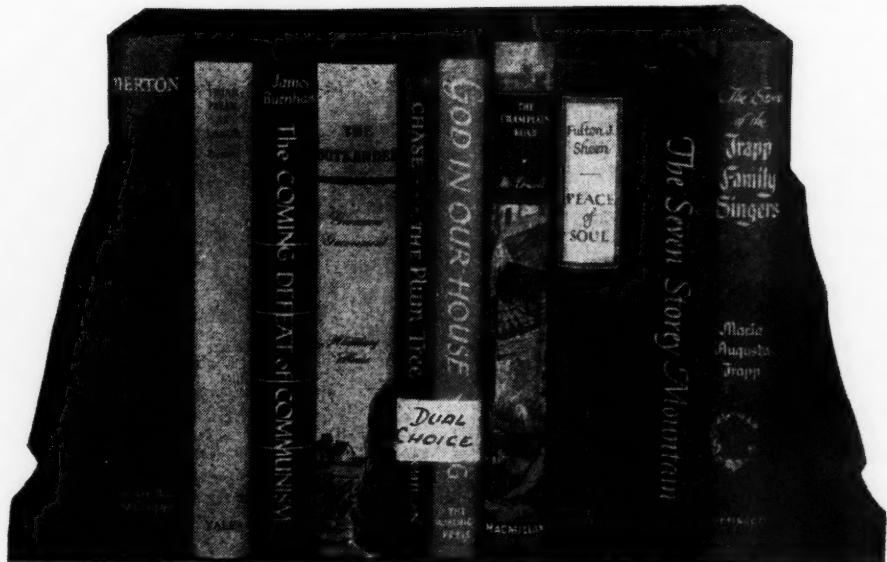
TO OTHERS

Our Column

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At the same time, we definitely do solicit articles. For example, the articles in our annual education issues are solicited. We asked John B. Sullivan, director of education for the New York State Fair Employment Practice Commission, to write the article we published in our March 4 issue. We commissioned Fr. Parsons, our Washington correspondent, to cover the conference on middle-income housing in Washington, on which he contributed a very fine article to our March 11 issue. We commissioned all the Holy Year articles. We have solicited articles from General Carlos P. Romulo, Secretary of Agriculture Charles F. Brannan, Major General Claire L. Chennault, Rev. George H. Dunne, S.J. (the series on Paul Blanshard) and quite a few others. In a number of instances, a prospective contributor consults us about the desirability of an article before writing it. It is true, however, that many of our very best pieces come as manna found in the morning's mail.

WHAT WE CAN AND CANNOT USE

What kind of manuscripts do we like to receive? Well, the *topic*, first of all, should be current and the *treatment* well-informed. In general, as one can tell from a brief acquaintance with what appears in our pages, we aim to present articles on important social, economic, political, religious and educational developments—anything which concerns the general welfare. People sometimes wonder why we publish highly controversial articles like Robert H. Drinan's, "What the A & P ads don't reveal" (AM. 11/5/49). (The A & P finally took notice of their prior condemnation in court in their ads for May 11-12). The reason is that the issues involved—the charge of monopoly in the grocery business and what we considered to be misleading advertising—concern the proper ordering of American society. Most of our articles deal with justice and social well-being in one way or another. We like a human-interest article now and then, if it is well done. But not many come in.

Secondly, the *manner of writing* is important. We like articles that run along smoothly, that are written in a direct, fairly simple style. No matter how competent a piece may be, if it requires complete rewriting we usually send it back. A badly written article can seldom be smoothed out, even by drastic editing.

Lastly, *length* is important. The two-page AMERICA article runs to about six and one-third typed pages, doubled-spaced, or about 2,000 words. Quite a few articles we receive are two and even three times that long. We can use briefer contributions of 1,000-1,500 words, and occasionally an article of 2,500-3,000 words. But our standard is the two-page article.

We have to reject a great many manuscripts because they fall outside the scope of our editorial purpose. Fiction, biography and purely historical chronicles are not in tune with the tempo of a weekly review of opinion like ours. Occasionally, if it centers attention on the origins of important modern developments, we run an article commemorating an anniversary.

Several other types of article are unsuitable. Writers sometimes are moved to compose a rejoinder to an article which has appeared in some other, perhaps a Catholic,

publication. As AMERICA will not necessarily reach the readers of the article to which exception is taken, and as we usually do not feel so irate about the "offending" piece as our prospective contributor, we seldom accept such articles. (Correspondents often ask us to take editorial note of aberrations in their local newspapers, too. We think they themselves should write letters-to-the-editor to correct the errors at their source.) Then we regularly receive manuscripts which take issue with an article we have ourselves published. The easiest thing in the world is to write a criticism of someone else's contribution. If we have accepted an article, this means that we think it is basically sound. We welcome criticism of what we have published, but believe the place for it is in our correspondence columns. Occasionally someone will send us a manuscript reviewing a controversy going on between other Catholic journals. If we think the subject requires comment on our part, we prefer to treat it editorially. There is a marked lack of originality in all writings of the type we are here considering. So our general rule is to send them back to their authors.



On the other hand, some prospective contributors are original to the point of excess. They send in what I call "what-we-need" articles. They would radically reorganize the Catholic press (the "Catholic daily" is a favorite topic), or the Catholic school system, or even the whole American economy. Such suggestions, of course, are usually born of inexperience and are, in any case, impractical. They leave me "cold." Other articles submitted aim to drum up interest in private projects. AMERICA likes to cooperate with any group, especially Catholic, which is trying to accomplish anything worthwhile. But we are a national review, and must content ourselves with taking notice of such laudable enterprises in "Underscorings," or perhaps in an editorial comment. We have published a number of articles, of course, recording the *actual accomplishments* of enterprises worthy of widespread emulation. Among many we could cite, it will suffice to mention articles on the Manhasset community project, the Xavier School for the Blind, Bridge House in the Bronx, the Shiel School, the "Back-of-the-Yards" (Chicago) movement and Cana Conferences. Highly intellectualistic articles, more suitable in a monthly or a quarterly, must also be rejected. The reason is that they do not appeal to enough readers, and are often too lengthy.

PROCESSING

The way we process manuscripts may be of some interest. When manuscripts are received, they are immediately acknowledged by postcard and filed for reading by the editor. Once a week he tries to get to them. Some are rejected immediately; the rest are registered and sent to a reader on the staff. If a manuscript wins the uncon-

ditional approval of the reader, the editor can accept it. Sometimes, if the editor remains in doubt, he submits an approved manuscript to a second reader. Or he may submit a disapproved manuscript to a second reader. We keep a record of every manuscript sent to us, whether it is rejected immediately, registered for reading and then rejected, or accepted. The processing of a manuscript takes about two weeks and sometimes even longer, depending on the pressure of other work, absence of the editor from the office and similar contingencies.

We pay for manuscripts at the time of acceptance. If, as sometimes happens, we should accept a large number of manuscripts within a short period, and if either staff-written or solicited articles (e.g., for special issues) have to be published immediately, we may have to withhold publication of an accepted article for several months. We are sorry to keep our contributors waiting to see their handiwork in print, but sometimes this inconvenience cannot be avoided if we are to give the necessary priority to "spot news."

We are deeply grateful to the writers who send us manuscripts. Our rate of pay (about 2¢ a word) does not adequately reward them, even if what they submit is accepted.

A FEW SUGGESTIONS

Perhaps a few suggestions, based on experience, will be helpful to prospective contributors and to aspiring journalists generally. For if we can assist in any way in developing American Catholic writers, we will be most happy to do so.

The covering letter accompanying a manuscript is very important. If the letter is brief, courteous, modest, if it states in a few words the competence of the writer, it impresses an editor. But the letter itself must be well written. If it is not clear, is marred by misspellings and awkward sentences, an editor concludes that the accompanying manuscript is the work of an amateur.

Again, some prospective contributors give the clear impression that they have not read *AMERICA* for years. They still address the editor as "Dear Father LaFarge." Some submit articles on subjects we have already treated exhaustively, both in articles and editorially, e.g., euthanasia. Well after Fr. Duff's "Murder comes to our town" appeared (January 21, 1950), which ordinarily would mean that a staff-member was covering the subject, we kept receiving manuscripts on the Sander case. True, we occasionally find room for an article on the same general subject as that on which we have already published one or even several articles, but it must be extremely good, e.g., Edward A. Connell's "Federal aid; the forgotten family" (May 13). Some manuscripts, too, give signs of having been in many a mail-bag.

Occasionally a manuscript arrives which, quite unwittingly to its author, runs counter to our well-known editorial policy on some issue. A prospective contributor would do well to acquaint himself with the policy of the review to which he submits an article.

Many writers kill their chances of acceptance by the introductory paragraphs of their manuscripts. *The function of an introduction is to introduce.* At times a writer

will plunge into his subject without any introduction at all. Or he will run on and on for several paragraphs without striking oil. One feels that he lost his way before he ever got started. Editors are busy. They don't like to read through a typed page and a half in the hope that they will find out, sooner or later, what the manuscript is all about. The introduction should pick up the reader's interest and carry him into the subject of the paper. It needn't be intriguing. But it ought to be inviting—at least to a person with any interest at all in the subject matter.

Finally, good writing is a pleasure in itself. If an article is *clear* it has half-sold itself to an editor. Clarity is enhanced by short sentences. A good rule to follow is to change all semicolons to periods. Eliminate all excess baggage. Otherwise the thought cannot move ahead swiftly. Use active verbs as much as possible. And break up the long paragraphs.

Proper paragraphing is something we study for years without mastering the art. The old ding-dong about using topic sentences carries an essential truth about good writing. It is like the warning to "keep your head down" in driving a golf ball. You tire of hearing about it, but there is no other way to succeed. Once you have a clear topic sentence, all you have to do is unfold what you have to say about it. When you've done that, you've finished a paragraph. It is a good rule to keep the paragraphs fairly short, too.

Another hint is to use words and phrases that link the thought of one sentence to the next, and of one paragraph to the next. American style depends a great deal on an inner, unexpressed connection in the thought, it is true. But some expressed linkage is necessary to show the proper relationship of the thought as it builds up, unit by unit, into a coherent whole. There is a certain architecture to any piece of writing, even a short editorial. It must be held together, either by an inner consistency of thought or by the use of some binding material—transitional words and phrases such as "moreover," "however," "on the other hand," "in spite of this," "again," "another . . ." Such devices keep the reader apprised of where the author is going, so he can follow him easily.

A FINAL HINT

To aspiring writers let me give one final hint. Fewer manuscripts cross an editor's desk in the dog-days of summer than at any other time of the year. Perhaps some of *AMERICA*'s readers, who have long intended to give us the benefit of their experience and insight, may decide to turn their hand to journalism in the weeks ahead, when less pressure of business may afford them the leisure to write.

Contributing to the Catholic press is surely an apostolic work. Like all writing, it brings with it a unique satisfaction. *Verba volant, scripta manent* ("Spoken words escape into the air; writings remain permanent") is an old Latin saying that expresses a fundamental truth of human life. Whoever has contributed to *AMERICA* or to any other similar review knows that what he has said will remain recorded as long as the bound volumes resist the processes of decay. Perhaps—through microfilming—they will remain as long as the world lasts.

A note on modern American poetry

Kevin Sullivan

A LOT OF HEAT, a great deal more smoke, but little enough light has been generated by the controversy over the intelligibility of modern poetry. From the right, a J. Donald Adams peppers the cults of "obscuritanism" with journalistic shot and, on the left, a Muriel Rukeyser throws up an impassioned barricade against the Phil-bricks and philistines. Caught in a fusillade of epithets exchanged between the two camps, the interested layman—one, that is, who is not himself a professional reviewer, critic, teacher or poet—is at a serious disadvantage, is in fact in imminent danger of being killed off altogether.

The situation is sorry, but it is good to report that something is being done about it. John Ciardi has recently edited an anthology of modern American poetry (*Mid-Century American Poets*. Twayne Publishers) which should do much to reestablish rapport between the bewildered reader and the badgered and beleaguered poet.

Besides introducing the reader to a representative group of America's modern poets, which is of course its primary intent and chief value, Ciardi's anthology also performs two other valuable services which are only a little less important. The general introduction and the individual prefaces are proof that it is possible to discuss a "serious" topic like modern poetry without throwing up a smokescreen of pompous jargon and esoteric cant. One doesn't have to be recruited into the *avant garde* to understand the comments of these men or, for that matter, to appreciate their poetry. Only the coteries will take this as a mark of failure. Finally, Ciardi's book sheds a good deal of necessary light not only on what modern poetry is but on how it happened to get that way.

If a reader can distinguish an El Greco from a Cobean, if he can recognize a difference between bebop and Beethoven, and, though he read no Greek, if he is aware that Homer is also spelled with a capital H, he should not find the "difficulties" of modern poetry insuperable. Difficult it admittedly is, but then so are the times in which we live.

Now there can be no vigorous, modern poetry without a distinctive idiom. However unfashionable Pope and Tennyson are at present—and they have lately become a good deal less so—their respective achievements would have been considerably more difficult, if not impossible, had they not had a Dryden and a Wordsworth to provide them with refurbished instruments of language. In the same but sorrier way, the nineteenth century is an instance of the failure of American poets—Whitman and Dickinson excepted—to create for themselves a medium through which their attitudes toward America, the land, the people, the cultural heritage, might have been faithfully expressed. The result was The Genteel Tradition which,

LITERATURE AND ARTS

in borrowed finery of style and idiom, produced a very large body of largely undistinguished verse.

Whitman's native thunder shocked and rocked this Tradition to its foundations. And after him Lindsay and Sandburg stood on its ruins and bellowed in bass of big, broad-shouldered, brawling America shining in industrial sweat and muscularly sure of itself and its future. At this time The Loud may be said to have replaced The Lovely in poetry as, when Pound and Eliot appeared on the scene—or just behind the scenes—some time later, The Queer may be said to have replaced The Quaint. Both "schools" were by way of reaction to the Genteel Tradition—or what was left of it.

It was after all only natural that the American voice, when it first made itself heard in poetry, should have been loud—loud and rather simple. It is also natural that, once it was sure of its identity—who before Whitman could have used a poetic speech so plainly and distinctively American as, for example, Frost's?—the tone of that voice should have been muted, and American poets begin, in relative calm and self-assurance, to experiment with new uses to which they might put that voice.

The period of poetic experimentation which began in the middle of the second decade of the century and continued well into the 'Twenties cannot of course be explained as simply as this. Spiritually the 'Twenties were far from calm. They were the years of the *Wasteland*, of material surfeit and moral disillusion, of a generation of writers whom Gertrude Stein called lost. But perhaps in part it was because of this, because they believed in nothing, because therefore the matter of poetry was of little consequence to them, that the poets of those years could devote themselves almost exclusively to manner and technique.

Sure now of their American voice and supplied with a variety of new techniques, the poets of the next decade had need of one thing more—something a "lost generation" could not pass on to them—if they were to fulfill the poetic promise of their day. This was a faith. The general economic catastrophe of 'Twenty-Nine, which affected poetry as severely and, so it turned out, as disastrously, as it did business and finance, made poets sorely conscious of this need and most of them found a "faith," which seemed then certain to satisfy their need, in revolutionary communism.

During the early 'Thirties conversion to Marxism became in fact the common experience of most of the young

poets both here and in England. Abroad the revolutionary coterie was headed by Auden, Day Lewis, MacNeice and Spender, whose political enthusiasms, if not their stylistic brilliance, were matched in this country by men like Langston Hughes, Kenneth Fearing and Alfred Kreymborg. But the ideological conviction that the regeneration of the individual was possible only through the reconstruction of society proved a fairly shallow "faith" on which to found a vigorous poetry—as a glance at the proletarian verse of the mid-Thirties will show.

By 1939 (the year of the Hitler-Stalin pact) there were already sure signs that a general apostasy was inevitable, and that poetry in the 'Forties would seek a new base and would move in a different direction.

This is what actually did happen. Dylan Thomas, one recalls, had as early as 1934 struck a note that contrasted sharply with the general tone of revolutionary poetry. Though he too was concerned with the regeneration of the individual, this was not to be accomplished simply in and through the reconstruction of society but by a spiritual readjustment of the self. Freud, not Marx, supplied the referents for his poetry. And the process of poetry itself was again recognized as a spiritual effort to define the human value of one's own experience.

If Thomas' attitude no longer strikes us as unusual, it is because during the past ten years there has been a general shift of emphasis in poetry from social-consciousness to self-consciousness. This is true not only of the younger poets who have followed Thomas, but of no-longer-young poets like Auden—now an exponent of Kierkegaard—who have reconverted to a belief in the primacy of individual responsibility and whose later work shows clear signs of a non-Marxist subjectivity.

The impact of World War II on American poetry of the last decade has of course been considerable. No other single influence has been as profound or as universal. And it is worth noting that the reaction of the poets has been singularly unlike that of writers after the first war. They had already learned much from that earlier generation, and it may be that, having few illusions on going into their own war, there was little occasion for disillusion after it. This is not to say that the evil of the conflict did not horrify them, as it must every sensitive and intelligent man. Rather these poets began to see more clearly what that other generation had barely guessed: the world conflict was but an extension in numbers, space and time of that conflict by which each was himself divided.

Behold the man!

I have suffered, in a dream, because of him,
Many things; for this last saviour, man,
I have lied as I lie now. But what is lying?
Men wash their hands, in blood, as best they can:
I find no fault in this just man.

Even one who, unlike Randall Jarrell, was not immediately implicated in the orgy of killing, shares somewhat in the guilt of the great crime:

—This is no answer to the hopeless dead,
I cannot justify myself or judge
My privilege, my lush largesse, my life.
Description is my only strength and grace,
Merely to love the truth . . .

To love the truth one must know it, and to know the truth one can only search diligently one's own heart. Hence the highly personal, introspective quality of modern poetry. The poets today seek to reappraise man through a reappraisal of self, for, like Peter Viereck, they are uncomfortably conscious of the fact that

. . . . truth rebukes our limbo where
Girls are not Bad but merely Indiscreet,
Girls are not Good but merely Very Sweet,
And men are filed in their own filing-system
With frayed manila-folders for their souls—
Once labeled GOD'S OWN IMAGE: USE WITH
CARE

But now reclassified as OBSOLETE.

The old naive belief in man's innate goodness and perfectibility no longer provides an acceptable answer to the poet's self-questioning. And so a dominant mood in modern poetry—especially marked in the work of Shapiro and Lowell—is the penitential, for in the light of what he has already learned the poet finds small occasion for cheerfulness or the superficial optimism of an earlier poetry. And to that more widespread and more vicious optimism there is an ironic mixed response of pity, anger and contempt. John Frederick Nims writes of it:

As if, among the quiet sad of Calvary,
A third should yawn, and pick his teeth, and say:
Well, let's get going. I looked in the last chapter.
So take it easy, folks. He'll rise O.K.

Finally, as the modern poet's view of himself begins to resemble more closely the Christian concept of man—the sackcloth of Job rests more naturally on him than the ruffles of Rousseau—the tone of his poetry takes on an increasingly classical quality. If we understand classicism as that school or style by which the artist is permitted the freedom required for the creation of new forms modeled on nature and within the limits described by nature, then the appearance of this quality in modern poetry is readily understandable. For the modern poet is becoming aware of the limitations (responsibilities) imposed by his guilt, and the sources of his poetry, unlike those of the early Eliot and his imitators, are the springs and currents of life, not the libraries and shelves of the dead.

Modern poetry has also inherited a variety of metaphysical techniques through which, with Eliot's achievement as a model, it is attempting to repair the "dissociation of sensibility" by re-uniting—in conversational rhythms and ironic overtones—thought with feeling, and imagination with reality. And though "baroque" in manner, it has become, in its new scrutiny and evaluation of the individual, more and more classical in spirit and impression. It has of course many moods, but that which seems most profoundly felt is the penitential.

But penitence is not to be confused with pessimism. Robert Lowell says in "In Memory of Arthur Winslow":

O Mother, I implore
Your scorched, blue thunderbreasts of love to pour
Buckets of blessings on my burning head
Until I rise like Lazarus from the dead;
Lavabis nos et super nivem dealbabor.

That note has its significance for those who wish to know in what direction American poetry today is tending.

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Account of crucial decisions

ESCAPE TO ADVENTURE

By Fitzroy MacLean. Little, Brown.
419p. \$4

The Prime Minister of England stopped at Cairo in August, 1943, on his way home from the Big Three Conference at Teheran. There was Chiang Kai-shek to be seen and encouraged to keep up his fight against Japan. (The Generalissimo was not told of the Allied decision to give Darien and Port Arthur to the Soviets). There was a British agent to be seen who had just flown in from Yugoslavia, shepherding a pair of tough-looking Partisans.

Enсоnсed in bed in the Mena House, smoking a cigar and wearing an embroidered dressing gown, Mr. Churchill listened to the British Agent's report. It eulogized the determination and organizational skill of the Partisans, emphasized that, in the Agent's opinion, they would be "the decisive political factor in Yugoslavia after the war," but acknowledged—in the Agent's own words—

that Tito and the other leaders of the Movement were openly and avowedly Communists and that the system which they would establish would inevitably be on Soviet lines and, in all probability, strongly oriented toward the Soviet Union.

Mr. Churchill had a question: "Do you intend to make Yugoslavia your home after the war?"

The British Agent replied "No sir." "Neither do I," Mr. Churchill observed. "And, that being so, the less you and I worry about the form of government they set up, the better." After all, the Prime Minister earlier had volunteered to make a pact with the devil.

The British Agent closeted with Mr. Churchill at Cairo was Fitzroy MacLean, a thirty-year-old British brigadier, explorer, career diplomat and Member, on leave of absence, of the House of Commons.

He had exceptional gifts for his mission to Tito. As a young secretary in the Paris Embassy he had wearied of the pre-war gaiety of the capital and asked for a transfer to Moscow. Newly arrived in the Soviet Union, he had attended those purge trials of 1938 that amazed the world with public confessions of treason, sabotage, murder and espionage, coming from leaders of the revolution. Bukharin, a former Secretary General of the Communist International, the leading theoretician of the Party; Rykov, Lenin's successor as Premier; Yagoda, once the dread People's Commissar for International Affairs and boss of the NKVD, led the parade of public inculpators while the Public Prosecutor, Andrei Vishinsky,

BOOKS

gleefully deepened their shame with his demeaning questions.

On the stand, Yagoda, in an utterly weary voice, retracted his written confession, listing it as lying. When asked why he had lied, he looked at Vishinsky and spoke: "Perhaps you will allow me not to answer that question." After a prompt adjournment of the court, Yagoda was brought back to the stand, thoroughly broken, and acknowledged his complete guilt. There was no holding out against the Master Conspirator. At one point of the trial, MacLean reports a scene almost taken out of Orwell's *Nineteen Eighty Four*:

A clumsily directed arc light dramatically revealed to attentive members of the audience the familiar features and heavy, drooping mustache peering out from behind the black glass of a small window, high up under the ceiling of the courtroom.

MacLean's psychological analyses of the confessions of the Old Bolsheviks rivals Arthur Koestler's in its acuteness. For men for whom life had no meaning beyond serving the Revolution, their confessions were the last possible service to the Party. They had lost to a more ruthless Bolshevik in the competition for power, but they could, by basing themselves, demonstrate to the proletariat that "it does not pay to revolt against established authority"; that Absolute Good, with wings and halo, always triumphs over Absolute Evil, with horn and tails; that dreadful unsuspected dangers constantly surround the Soviet state and its citizens.

Fitzroy MacLean refused to be tied to an Embassy desk in Moscow. Three times he traveled to Central Asia, accompanied always by a pair of NKVD men, instructed to look inconspicuous but eager to share the suspect's rations. He once got as far as the borders of Sinkiang before being turned back, and thus satisfied the Foreign Office of the Soviet suzerainty over that Chinese Province.

With the outbreak of the war, MacLean fought his way into the Army only by entering politics, thus forcing the Foreign Service to accept his resignation. Sent out to Egypt, he joined the Special Air Service Brigade that launched sudden attacks on Italian positions on the coast by raids from deep in the desert. A transfer to Persia enabled him to capture a Nazi conspirator, General Zahidi, in broad daylight and from his own headquarters, and ship him off to Palestine and internment.

Quite the man to send to do the job

among the Partisans. The job was done: the Communist faction was supported, the Government-in-exile, the democratic politicians who had led the revolt against the invading Germans, were disavowed and ultimately chivvied out of their jobs. On January 18, 1945, Mr. Churchill told Parliament: "We have no special interest in the set-up in Yugoslavia."

Escape to Adventure, then, is a first-hand account of crucial decisions and the factors behind them. It is, moreover, a fascinating, personal, anecdotal account of a dashing, jaunty, indefatigably curious Englishman-at-large in strange lands. Reviewers will be reminded of the writings of T. S. Lawrence and Bruce Lockhart. Fitzroy MacLean yields to neither of his predecessors in diplomacy spiced with adventure nor in his ability to manipulate the King's English as a trained and skilled servant of His Majesty's Government.

EDWARD DUFF

The faith too external

THE LOST TRAVELLER

By Antonia White. Viking. 312p. \$3

The author's purpose in this English novel is to analyze and describe the emotional life of an adolescent girl and her Catholic convert parents. Miss White has achieved her aim—Claude and Isabelle Batchelor and daughter Clara are very real people, and the author knows well the conflicts and spiritual crises to which they are subject. Because the writer's talent for character portrayal is of a high order, it is all the more a pity that she is not concerned here with problems of greater import and originality than Clara's difficulties in growing up.

The English have a tendency to "set the scene" in more detail than would an American writer before beginning the central action. In *The Lost Traveller* many, many pages are filled with Clara's reactions to her exclusive Catholic school, her grandfather's death, and her parents' attitudes before she leaves Mount Hilary to attend a nonsectarian school and begin a more adult period in her life. In a similarly "busy" fashion Miss White's writing places Clara's parents in their proper framework by immersing the reader in detail after detail of their daily life. Though the American reader, accustomed to a swifter pace in his fiction, may find the going somewhat heavy and the descriptions ornately Victorian, the style does result in wonderfully complete and vivid characterizations.

Clara's transfer of schools, her evening at the theatre with her father, her position as a governess during World War I, and her short-lived engagement

to an oddly attractive young soldier are the few high spots in the action. Mainly, the book is an interpretation of character against the detailed background of a very typical middle-class daily life. Claude's conversion to Catholicism has changed his life externally, but though he can now never hope to be a headmaster it is difficult to see that the conversion has had any major effect on his interior life. The same can be said, but more understandably, of his wife, whose Catholicism is a direct result of her husband's reasoning rather than any reasoning of her own.

Miss White's treatment of the Catholic side of her characters is the weakest part of her portrayal because it is merely external. Since we are apparently intended to think of Catholicism as being important in their lives, one must demur at the superficiality of the author's analysis in this respect.

The Lost Traveller is admirable as a portrayal of a middle-class English family; it is something less than satisfactory if intended as a serious analysis of Catholic character, specifically.

MICHAEL REAGAN

Apologetics for today

CERTAINLY I'M A CATHOLIC!

By Thomas McDermott. Bruce. 154p. \$2.50

Here is the case for Catholicism presented in terms of this world rather than the next. Mr. McDermott sets himself the task of investigating Catholicism as "a system of thinking about man, about his world and about the problems in the fields of economics, politics, social relations, education, international affairs and the like." It is with respect to its answers to today's chaos that the Church is scrutinized. With the air of one who has learned to relate his world to eternal truth, the author begins by probing the answers given to the question: What am I? He discovers that necessary logic leads to the Catholic conclusion that man is a being of physical body and rational soul with a destiny in God. And that destiny demands love of neighbor if it is to be achieved.

Upon such a foundation rises the remaining structure of the book: the minority problem, the world of economic justice, the choice between Catholicism and communism—all are considered and find their inevitable solution in man's nature and relation with God and his neighbor. Such is the thesis of the book, and it is in large part sustained by cogent reasoning. Particularly fine is the treatment of social discrimination and the section dealing with economic principles and practices.

Yet, in a sense, the author almost

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—*The Spectator* (London)

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—*The Times Literary Supplement*

All, you will note, come from England, where the reviewers have had a little more time on the book than they have here. For the Catholic angle see Father Philip Hughes' review in the current TRUMPET—in the meantime you may believe that we should not have put it there if he didn't like the book. The TRUMPET comes free and postpaid on request to Agatha MacGill.

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ends by defeating himself. For the book is apologetic in tendency and as such is meant to win over the reasonable. Unfortunately the reasonable also have emotions, and to arouse certain of these is to risk alienating their sympathy and eventually failing to convince them. There are times in the book, also, when a tone of disdain for those who do not share the author's possession of truth obtrudes itself into the argumentation and even threatens to destroy the argument's appeal. There are other places, too, where a somewhat surprising cynicism about man's essential selfishness might well lead the reader to ask: does Catholicism lead to this?

Yet for all this, the book is filled with evidences of a real understanding charity, and in the end it is the combination of this charity and a clear-eyed comprehension of contemporary problems plus the Catholic answer to them which establishes the author's contention that Catholicism offers "the only acceptable way of life for a reasonable man."

WILLIAM A. SCOTT, S.J.

THE HOLY YEAR OF JUBILEE: An Account of the History and Ceremonial of the Roman Jubilee

By Herbert Thurston, S.J. Newman.
420p. \$4.25

It is a strange anomaly that the classic book on the Holy Year in English should still be the monumental work compiled by Father Thurston fifty years ago for the Jubilee of 1900. The Newman Press has had photographed the original printed pages, and has reproduced them in lithographed form in an attractive binding. This has the advantage of preserving the dozens of quaint illustrations which Father Thurston had dug out of old books he found in the British Museum and had photographed for his 1900 edition. It has, of course, the disadvantage of leaving out all of the Jubilee years since that time. It makes one regret that no scholar of Father Thurston's stature has brought into a new edition all of the historical research on the subject which has been produced since he wrote.

Father Thurston was a scholar of immense erudition. He knew all the languages. He spent the weekdays of nearly fifty years in a cubbyhole in the British Museum poring over ancient tomes, out of which he sent an endless stream of articles and books filled with curious lore on Catholic history and theology. He was a keen controversialist, and did not hesitate to take on such formidable adversaries as G. G. Coulton and H. C. Lea. He had also a good journalistic sense, a quality which is not always found joined with such

erudition as his. Last, he was a rabid cricket fan, and knew all the batting and bowling averages for many decades.

All of these qualities, except the last, of course, are fully exemplified in this big book. Its history and liturgy are what one would expect, but there is also a wealth of sociological information on the Middle Ages and the Renaissance which cannot be found elsewhere in English. The 57-page chapter, "Roma La Santa," is packed with information about the way people in Rome and Europe generally lived in the sixteenth-eighteenth centuries. Some



of the controversy about indulgences is probably dated now, but the theology is still sound, and as useful as when it was written. There is a good index, which could easily afford a delightful game of hunting for curiosities to those who might think reading the volume through from the beginning to the end a somewhat formidable task.

WILFRID PARSONS, S.J.

Travel-aides for the Holy Year

Rome is the bull's-eye this year, of course, and so it will be but meet and just to mention first some of the many books that are being poured out to help the modern pilgrim and, incidentally, to enable the publishers to cash in on the Holy Year.

The most beautiful book on Rome—the publishers so claim, and it looks as if they are right—is *Rome: Portrait of the Eternal City*, by Herbert Bittner and Ernest Nash (Regnery. \$6.50). An oversized book, containing 170 really beautiful photos, it is embellished by an introduction and buttressed with an historical commentary for each photo. A delight to view and an education to read.

An experienced traveler who knows how to get the best of the flavor of places has written *Rome Today* (Dodd, Mead. \$3). Agnes Rothery gives all the standard musts for visitors, as one expects, but in addition she injects a good modicum of the unexpected, such as her chapter on "The Artist's Rome." One disappointment is the total lack of illustrations.

The most complete guide book for the Rome of the Holy Year is *A Pilgrim's Guide to Rome*, by Harry Weedon (Prentice-Hall. \$2.75). It is handy, complete, and written specifically for the Holy Year. A number of guide books now appearing seem to be merely reissues to catch the Holy Year trade, but not this book. The illustrations, maps and designs add to its eminent usefulness.

Less practical for the Holy Year, but a complete guide to the Eternal City is *Rome*, by Ludwig Curtius (Pantheon. \$1.95). The book is designed for those who will spend but a few days in Rome.

Two more on the Holy City are *The Vatican and the Holy Year*, by Stephen S. Fenichell and Philip Andrews (Halcyon House. \$2) and *And So to Rome*, by Cecil Roberts (Macmillan. \$5). The first is a fair account of the history of the Holy Year (which cannot compare with that of Fr. Thurston mentioned above), and is mainly valuable for the fine photographs. Mr. Roberts will be remembered for his charming *And So to Bath* and *And So to America*. He has written here a book that is by no means explicitly geared in with the Holy Year. It is rather an informal social history of Rome. Lives—and scandals—of the great Roman artists are chatted about; Milton's connection with Galileo is discussed, and so on. All this will not add much to the devotion of the pilgrim, but it does serve to give the "feel" of the fascinating city.

More comprehensive than any of the above is *Touring Italy in 1950*, by André de Salva (Greenberg. \$1.75). It's a novel book, too, for all you have to do is to hire the first cab you meet, open the book, say, to page 37, show the driver the words in boldface, and presto! you are on your way. Not a word of Italian required! The book is excellent on Rome, good on Sicily and Naples, fair on Florence and meager on Assisi. But there is something on almost everything in Italy, and if the book cannot tell you how to see everything, it does a good job of telling what to see.

Others to help you in your ramblings beyond Rome into the provinces of Italy are: *So You're Going to Italy*, by Clara E. Laughlin (Houghton Mifflin. \$4), a standard guide book for some twenty years and now revised for the Holy Year; *Italy*, by Doré Ogrizek (Whittlesey House. \$6), which is truly remarkable for its lavish and many full-color reproductions of the old masters and its local-color illustrations; and *Saints and Shrines of Italy*, by Aldo Gabrielli (published for the Catholic War Veterans of the U.S.A., Washington, D. C. \$1.50), a paper-bound book whose scope is obvious from its title. The illustrations are good, the maps

complete and the number of the holy places sacred to the faith which are thoroughly covered is astonishing and edifying.

A great number of pilgrims to Rome will make it a point to arrange their itinerary so as to stop off for the Passion Play at Oberammergau. A beautiful book on the little town and its famous play is *Oberammergau and Its Passion Play*, by Elisabeth Coartheil (Burns, Oates, 10s. 6d.). The play is being revived this year for the first time since the war. The author has known the villagers for many years, and writes of them as friends. The history of the play is given, and the devout realization of the players that they are engaging in a centuries-old profession of faith shines through the text and the striking photographs.

On your way to Rome you may be calling at London and Dublin. A fine book on each of these two cities has recently appeared. The opinion of the reviewers, each an authority, deserves space.

Concerning *London Echoing*, by James Bone, with pictures by Muirhead Bone (Dutton, \$5), Robert Wilberforce writes as follows.

The echoes to which we are invited to listen are the echoes of the last two generations. They are fading fast, but what echoes they are! It appears as though our era is striving in a new and frantic manner to forget the past and to immerse itself in the present. That is why a book like this is so refreshing and, paradoxically enough, the very attempt to forget the past may account for the growing interest in this type of nostalgic literature. For the effort to live only in the passing hour becomes tedious and at last intolerable. Sooner or later it is clear that environment is a changing scene. Vanished or vanishing persons and things intermingle with the present and future in a mysterious blending of the visible and invisible, bewildering to those not prepared to view time in terms of eternity.

One of the privileges of artists like Muirhead and James Bone is to help others to view life thus. The true significance of this volume lies in its timeless quality. It is redolent with the distilled essence of the past. What du Maurier did for Paris this book has done for London. Even more so, because du Maurier used fiction, and *London Echoing* is concerned with the realities of the city's life. None of the exotic atmosphere of du Maurier pervades it. Yet it succeeds in conveying that quality which survives experience, a quality as difficult to define as personality but, like all the subtle things of life, instinctively realized.

In the apparently inexhaustible literature of London these echoes should

find a treasured place. The book is worthwhile not only for its artistic and literary qualities, but because it gathers together and revivifies, with humor and pathos, much of the beauty and tradition of the great city, much of the romance of the past which might otherwise have suffered oblivion.

Padraic Colum, well-known Irish critic and writer, after reading *In Praise of Dublin*, by John Harvey (Batsford, \$4.50), writes his opinion in the lines that follow.

There are Dubliners who have looked with envy on certain of the smaller capitals of Europe, noting how a resident monarchy gave them the dignity due to capital cities. Remembering that monarchy was absent from it, they were inclined to regard Dublin as an orphan child amongst European capitals. Well, such cavaliers will find much to surprise them in this book by an English writer. John Harvey puts Dublin, for situation and structural dignity, far ahead of the lesser European capitals; as a cultural city he places it outside, but only just outside, the great capitals, London, Paris, Vienna.

How did it happen that, without an hereditary court, Dublin achieved the distinction that John Harvey dwells on with such contagious enthusiasm? In the site itself, between the hills and the sea, there is already something eminent. Good building material is at hand. There were masons and carpenters who were good at their jobs. And for a couple of generations there was a resident nobility among whom were men of enterprise and public spirit. In the few generations between the writing of the Drapier Letters and the extinction of the Irish Parliament, the Dublin that John Harvey so greatly admires was planned and built.

A great architectural movement which was not able to realize itself in London and which realized itself in the English provinces only fragmentarily, in the Irish capital realized itself brilliantly and, one might almost say, as a single project. It is this discovery that excites John Harvey; he communicates the excitement of his discovery to his readers.

In dealing with the history of the city, he often brings fresh material to our notice, as when he explains how craftsmen came to have a leading position in early Dublin, or the influence of the great ecclesiastical properties on the city's development. Dublin's great park was probably saved for the modern city because it was part of Kilmainham Priory estate. And how many Dubliners know of the statue of Our Lady of Dublin? It is of the sixteenth century. Hollowed out as a pig's trough, it was overlooked by the despoilers when St. Mary's Abbey was wrecked; it is now in the Church of the Calced Carmelites in Whitefriar Street.

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THE WORD

Peace I leave with you, My peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.

"Dad," said Joe, "if the Communists grabbed this country, would they kill us?"

"No," I answered. "Maybe they'd kill me. But I'm afraid they wouldn't kill you."

He sat up straight with astonishment. "You're afraid they wouldn't kill me?"

"Yes."

"Why?"

"Because they might make an atheist of you."

"A what?" asked Joe.

"A person who doesn't believe in God."

Joe's favorite exclamation is "Yikes!" He uttered it now. "Yikes, Dad! I couldn't stop believing in God."

"Why not?"

"Because there is a God."

I nodded. "Joe, I don't think anybody could ever make you stop believing. You'd rather be a martyr, wouldn't you?"

"Sure I would," said Joe.

"But what about Jimmy? He's only three years old. Or Geena? She's not two yet. What if they were put in a school where all they heard was atheism, and they never heard of God?"

Joe pondered. Presently he said, "Dad, don't you think they'd catch on?"

"What do you mean?"

He gestured. "Well—" He searched for words. "It would be so crazy!"

"You mean, nothing makes sense without God?"

"That's right, Dad. Wouldn't they catch on?"

I was silent for a little while. Then I said: "Yes, I suppose they would, in one way or another. Almost everybody who has ever lived believed in some kind of God. Everybody but the Communists. And sometimes I wonder about them. I wonder whether they really believe in atheism. I wonder whether they really believe that they're just cogs in a mindless machine which is slowly grinding them to nothingness."

Joe stared at me. "Dad," he said, I don't know what you're talking about."

I grinned. "Never mind," I said. "I don't think the Communists will ever fool you. But Joe—watch out for the secularists!"

He waited for me to explain.

"The secularists," I told him, "are the people who don't mind if we believe in God, so long as we act as if God didn't matter. They're the people who

will give you a good job at good pay if you'll just leave God out of the picture, if you just don't bother about His commandments. Don't let them fool you, Joe. You were made to know God, love God, serve God. You want success. You want happiness. Then do what you were made to do."

JOSEPH A. BREIG

THEATRE

MAGIC IN LIGHT AND PAINT. As the season approaches its close, a summary of distinguished contributions that did not mention Jo Mielziner's sets would be inadequate. He designed the scenery for two hits and one near hit—William Archibald's *The Innocents*, Mel Dinelli's *The Man* and Joshua Logan's *The Wisteria Trees*. In each instance the set provided more than an appropriate background for the play. It expressed the author's intention, or, if not that, the mood of the story, as faithfully as a descriptive passage in a novel.

When the curtain rises on the opening scene of *The Man*, the audience is immediately prepared for impending tragedy. Seconds later, when the eye has conned more details of the functional two-room frame for the action, with the main entrance easily barred by an intruder while the rear way out is a two-door exit that retards flight, the set is recognized as an effective man-trap. In the meantime, the anemic saffron light that drifts in through the windows suggests that no crime of passion or avarice will be committed, but some senseless act of violence without sane motivation.

In the drawing-room designed for *The Innocents*, the tall windows and spiraling stairs that ascend toward the lofty ceiling suggest neglected magnificence. The amber sunlight that filters through the panes seems to impart a chill to the room, rather than warmth and cheer. A luxurious miasma pervades the scene, as if it were a rendezvous of fastidious ghosts. As the set for *The Man* suggests violence, the milieu of *The Innocents* evokes anticipation of mystery.

Both sets foreshadow tragic events, but in the former the emphasis is on crime while the latter hints of peril from the unknown. In each case Mielziner has so effectively caught the spirit of the play that the set seems imagined by the playwright rather than constructed for him.

Not that the scenery dominates the plays, or offers a distraction that di-

THE SUPPLICATION OF SOULS

BY

ST. THOMAS MORE

Edited by Sister M. Thecla

Prepared by ST. THOMAS MORE as a refutation against the irreverent and unfair attacks made by Simon Fish on the clergy, this work brings to light again the militant Catholicity of More and makes accessible one of the most cogent and moving appeals ever made for the souls in purgatory. Except for its inclusion in the great 1557 edition of More's English Works, it has not since been reprinted. The present volume reproduces the black-letter first edition except for modern spelling and punctuation. If the quality of this early prose is a matter of more specialized interest, the faith and language of St. Thomas More are a language for all. In tone it savors the virulence of those bitter days, but the atmosphere is leavened by the whimsical humor which More can never wholly repress. The homely concreteness of his examples mirrors, at first hand, the life in early Tudor England more genuinely because his use of them is so casual and matter-of-fact.

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vides attention between background and dramatic content. It is, rather, that the sets disarm an audience and induce an emotional state that renders its members less critical of the author's deficiencies. That may not be a healthy relationship between playwright and scene designer, for it accelerates a trend already too prevalent in our theatre. Too many playwrights depend on such accessories as scenery and stage business to provide the mood and atmosphere that ought to be intrinsic to their script.

A really well-written play can get along with a minimum of scenery, or even none at all. T. S. Eliot's *The Cocktail Party*, for instance, would be persuasive in any setting that simulated a fashionable drawing-room and the office of a society doctor. Only a few simple drops are required to produce the atmosphere of royalty and pomp for Maxwell Anderson's *Anne of the Thousand Days*. Strindberg's *The Father* is powerful drama in any interior set that happens to be available, even one that was originally used for *John Loves Mary*. Among contemporary playwrights, however, there is a growing tendency to depend on paint and light to produce dramatic effects that ought to flow from the author's imagination.

In *The Wisteria Trees*, written by Joshua Logan with too many apologies to Chekhov, playwright and designer are in becoming rapport. While in *The Man* and *The Innocents* the settings create a mood for the play, all Mr. Logan asks of his designer is to sustain the mood imagined by the author. It is certainly no secret that the changes in a man's character often extend to his material possessions. In the crumbling elegance of the big plantation house we see reflections of the decaying character of its owner, indeed, the demise of a way of life. This is the proper function of the scenic artist, but the designer cannot be expected to blunt his talent because playwrights are not efficient in their art.

THEOPHILUS LEWIS

KEVIN SULLIVAN is teaching English at St. Joseph's College, West Hartford.

WILLIAM A. SCOTT, S.J. is finishing his theological studies at Woodstock College, Maryland.

REV. WILFRID PARSONS, S.J., professor of Political Science at Catholic University, is well known to AMERICA's readers as the contributor of the Washington Front.

MICHAEL REAGAN, a graduate of Holy Cross, Worcester, is an assistant editor for Coward-McCann.

FILMS

IN A LONELY PLACE. There is an unwritten law which requests reviewers of "whodunits" and suspense yarns to refrain from divulging their outcomes. It is a rule the observance of which the average Hollywood thriller, with its outrageously synthetic plot gimmicks and its purely mechanical excitement, does not inspire. In the case of *In a Lonely Place*, which evolves its suspense logically from a few simple premises and sound, vivid characterizations, I am very happy to cooperate. The story concerns the romance of a brilliant, often likable but violently erratic screen writer (Humphrey Bogart) and a young actress (Gloria Grahame) who would make him a very good wife if she had the chance. Their love affair is hopelessly complicated by the fact that the writer is suspect number one in an unsolved murder. Director Nicholas Ray has expertly crosscut the elements of romance and detection to produce an engrossing movie which should keep adults guessing far into the last reel. The two principals give first-rate per-

formances, as does the supporting cast: Frank Lovejoy, Carl Benton Reid, Art Smith and Jeff Donnell. Not the least of the picture's virtues is its acid but honest viewpoint on the film capital, a town and an industry whose self-portraits generally run to extremes either of sentimentality or of burlesque. For example, the scene wherein Bogart, attempting to learn first-hand about the typical moviegoer's reactions, elicits a synopsis of a trashy best-seller from a mentally ungifted hat-check girl (Martha Stewart), is a priceless bit of social satire. (*Columbia*)

TICKET TO TOMAHAWK. One fine morning in 1876 the Tomahawk and Western Railroad was facing a serious crisis. In order to maintain its franchise, its one and only train, carrying at least one passenger, must within forty-eight hours make her maiden trip over the sixty-mile right of way from Epitaph to Tomahawk. Arrayed against the successful completion of this project were several practically insuperable obstacles: an Arapaho Indian war party; the hired gunmen of the stage line which was determined not to let the march of progress put it out of business without a fight; and the fact that forty miles of the roadbed were quite innocent of railroad tracks. The train's convoy, aside



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from the engineer (Walter Brennan), consisted of such diverse personalities as a gun-toting lady sheriff (Anne Baxter), a versatile traveling salesman (Dan Dailey), a fifth columnist from Wells Fargo (Rory Calhoun), a caravan of entertainers, a Chinese laundryman and a forty-mule team. How the engine got through on time is no epic of pioneer intrepidity, but rather is told strictly for laughs. As a burlesque Western the picture has engaging performances, a nice diversity of comic inventiveness and some very handsome Technicolor to recommend it to the family. (20th Century-Fox)

THE JACKIE ROBINSON STORY is a fairly factual but unimaginatively projected account of the most inspiring success-story of our day, with the great Negro second baseman playing himself. In dealing with the sociological aspects of the story the picture is at its best. The unlovely ramifications of racial discrimination as they affected its hero are faced squarely, dramatically and without sentimentality. It is recommended to the *family* but it would have been a better movie had the personal elements of the story been fully developed instead of barely hinted at, and had the baseball sequences, especially the star's pyrotechnics on the basepaths, been given greater scope. (*Eagle-Lion*)

MOIRA WALSH

PARADE

AS HUMAN BEINGS MOVED through another week of their earthly test, the world's newspapers and the heavenly record books, day by day, described the emerging behavior patterns. . . . In endless variety, human emotions bubbled forth during the week. . . . The end of a long drought brought joy to the Southwest. . . . In Boynton, Okla., grandparents, parents, relatives celebrated the birth of the first girl to appear in their family in 122 years. . . . To Wisconsin also came joy. . . . In Manitowoc, Wis., last week a housewife received a letter, enclosing \$150, and reading: "Eleven years ago you lost a purse containing \$110 I found it. I am now returning the amount with interest." . . . Other emotions beside joy were stirred up during the week. . . . In Seattle, a wife testified in divorce proceedings that her home life was unbearably quiet, because her husband would not permit her to utter a word during the hours he "spent poring over horse racing sheets trying to figure out win-

ners." Asked whether her spouse picked winners, she replied: "No, he always loses." . . . Fondness for the things of childhood was observed. . . . In Homer, N. Y., a lady, now seventy-two, still keeps unopened a box of candy she received when she was nine years old.

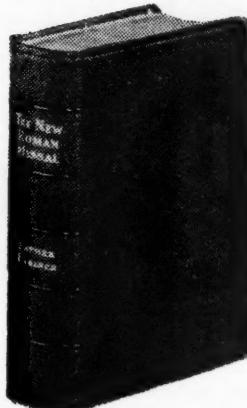
The week's news featured the unusual. . . . Unasked advice was accepted. . . . In Detroit, a defendant told the judge he thought five years would be about right for his theft of a ring. The judge replied: "I agree. I sentence you to five years." . . . The attraction cowboys have for fish was glimpsed. . . . In Wayne, Pa., a resident, who keeps his gold fish near the television set, reported: "The fish swim around and around ignoring the TV vaudeville shows and the news programs. But when there is a Western movie, the fish stop swimming and watch the cowboys in action." . . . The attitude of educators differed from that of fish. . . . In Bergenfield, N. J., a teacher announced she was leaving for Nevada "to get away from television." Complaining that her pupils watch TV at home and come to school bored, she stated: "To rouse them out of their boredom, teachers are expected to do a song-and-dance act every ten minutes." . . . She disclosed she selected Nevada because it "is surrounded by mountains and it will be a long time before television gets there." . . . Other types of dissatisfaction appeared. . . . In Los Angeles, youths, roaming in a pack, beat up ten persons without apparent motive. Arrested, they declared: "We're just mad with the world." . . . Explanations were forthcoming. . . . Asked why he set fire to his house, a young Wisconsin farmer said: "When I went to the kitchen for a drink of water, I happened to see a match; so I lit it and dropped it in the woodbox."

As human beings moved through another week of their earthly test, millions of them forgot they were taking a test. . . . Human beings like to forget that life on earth is an examination for entrance into heaven. . . . It is the only examination in which the examinees forget they are undergoing a test. . . . It consists of this: how is the examinee serving God. . . . Man is on earth for one reason only—to serve God here and thereby win happiness with Him hereafter. . . . Man does not like to think of the hereafter. . . . The ills which flesh is heir to flow from the sad fact that untold millions of men and women have forced themselves to forget what they are in the world for.

JOHN A. TOOMEY

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CORRESPONDENCE

Morals and the H-bomb

EDITOR: As a Catholic, as a country-cousin theologian and as a citizen, I found it disheartening to read in the pages of AMERICA (April 8, 1950) that we must now consider some of the niceties, some of the fine distinctions of dropping the H-bomb.

Perplexity being the breeder of questions, permit me to ask a few: 1) Since we cannot agree with Russia on practically anything, what makes you think we could agree on not using the H-bomb? 2) If we did agree, what makes you think the Russians could be trusted? 3) If, as Fr. Connell states, "we surely have no obligation to tell the world how we would use the H-bomb," then what is the sense of defining the moral limits of its use?

Believe me, there are many more questions, but space will not permit them here. All in all, it seems difficult to justify or rationalize the tremendous and devastating magnitude of future warfare. You do not seem to realize that the civilian population sustains its army, manufactures the bombs and the planes, etc. An opposing force is going to strike at the source of that sustenance, regardless of moral obligations.

And have the moralists given any thought to the use of bacteriological warfare? Let us remember, by all means, that when killing each other wholesale we must stick strictly to the rules. But modern warfare is immoral, and immorality is the abandonment of rules. Milton, Mass. THOMAS P. McDONNELL

EDITOR: In discussing the relative merits of Fr. Connell's and Dr. Bethe's positions on the H-bomb, Father Conway commends (AM. 4/8/50) "the superior precision of Father Connell's thought."

It seems to me that Fr. Connell's argument is completely vitiated by his overlooking the practical aspects of the case. It is all very well for him to insist on the principle that one could use the H-bomb legitimately, and to distinguish between the tactical and strategic uses of the bomb, but does not the practical fact remain that in case of war our military would almost certainly pay no attention to these distinctions? In the last war, when a wave of public indignation arose over the saturation-bombing of cities, did the military stop?

In principle one could prove by an argument analogous to that of Fr. Connell's that it is all right for a ten-year-old to have a spiked club, or for the average citizen to own a pistol. The former could use the club to chase off the neighbor's dog, the latter to frighten off a burglar. But both instruments are so readily open to abuse that possession of them is discouraged.

Father Connell may be dead right in principle, but are not Dr. Bethe and the Execu-

tive Committee of the Federal Council of Churches more nearly dead right when they assert that in practice the bomb would be used for mass slaughter?

Fr. Connell's fine-spun logic leads to a realistic conclusion (in the sense that there is one chance in a hundred of its being put into practice) only when he says that our having the H-bomb may help prevent the starting of war.

If war breaks out and the enemy uses the H-bomb against our noncombatants, do we really kid ourselves that we will turn the other cheek? We will do exactly what the English did in the last war when their cities were bombed: yell bloody murder until we get a superior force of planes and bombs, and then dish it back where it hurts most. Durham, N. H. J. KENNETH O'LOANE

(*Fr. Connell did us all a great service by tackling the moral aspects of the H-bomb. Regarding the charge of impracticality, it should be remembered that the moralist deals with what ought to be done, or not done, not with what may actually happen. It is easy enough to brush off Fr. Connell's delicate judgments as "fine-spun logic." A statement such as his has long been needed to help our citizens perform their function — that of trying to keep their governmental officers on the track of sound morality — with an informed understanding of the moral issues involved in the new types of warfare. We question in this connection Mr. O'Loane's statement that in the last war a wave of public indignation arose over the saturation-bombing of cities. We recall nothing of the sort. We in turn are disturbed by what seem to be the implications of these letters. Do the writers imply that the U. S. should not try to produce the H-bomb? What do they suggest, letting Russia develop such superior weapons that she would not even need to start a war but could just threaten to abolish us? —Ed.*)

The Irish had a word for it

EDITOR: May I question one statement in Edward A. Connell's lively and readable article, "Federal aid: the forgotten family," in the May 13 issue of AMERICA?

Mr. Connell refers (p. 169) to the "excellent Greek ancestry" of the word "phony." So far as I can discover from the *American College Dictionary* and the *New English Dictionary*, its ancestry is neither Greek nor excellent; it is Irish and, I regret to say, disreputable. It is derived from the "fawney" (Gaelic, *fáinne*, a ring) which the confidence man "accidentally" dropped in front of his victim, and then sold to him as a valuable bit of jewelry. CHARLES KEENAN

New York, N. Y.